

St. Augustine's Messenger

Volume XIV

Bay St. Louis, Miss.

Number 1

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First Fruits of St. Augustine's



November

1936



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Subscription 25c a year.

Rev. N. L. Schuler, S. V. D., Editor

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Our professors, the Divine Word Fathers, are devoting themselves wholeheartedly to this vitally necessary work; a work which means so much for the conversion of the Negro to the Catholic Church.

In the few short years of the life of our Seminary it has attained an enviable place in the evangelization of the Negro, and in the history of the Catholic Church, for it is writing a new chapter in its annals; namely, a Negro clergy and religious Brotherhood.

It must continue to expand and deepen its hold on this all-important part of the education of the Negro. This we shall zealously strive to do in 1936-37 school year—but we can do so only if you aid us, both financially and spiritually.

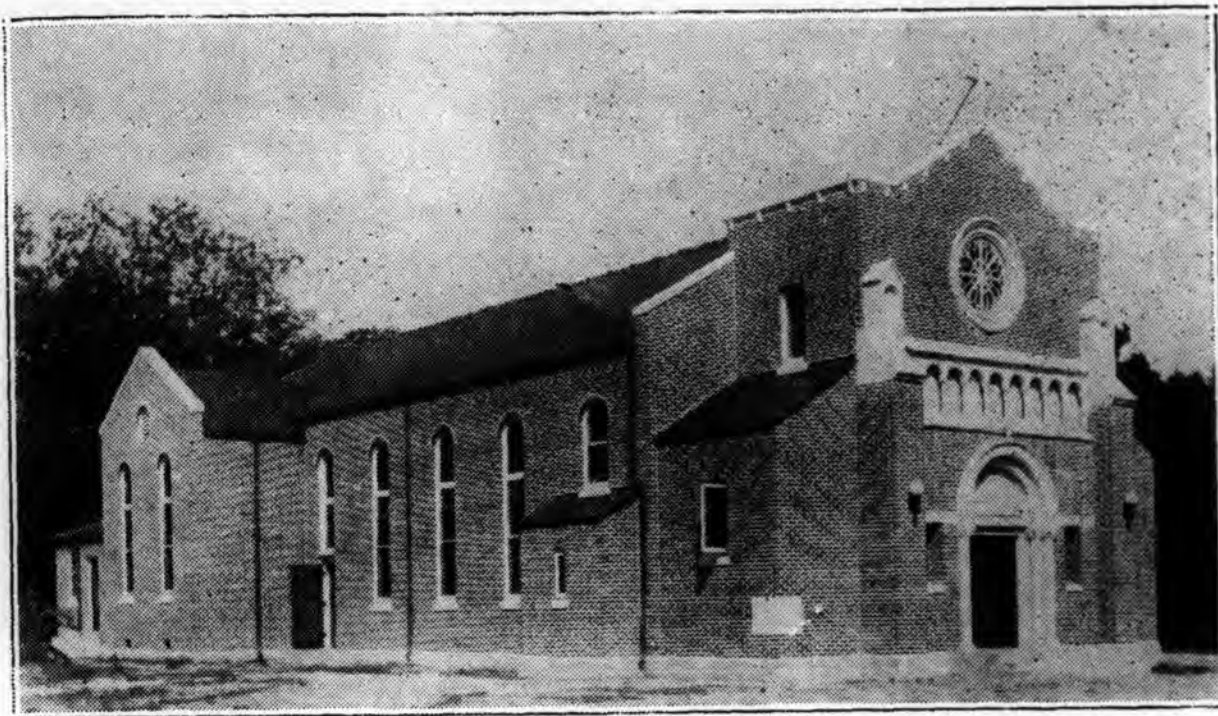
The world's greatest need is for priests. Place the priest, you place all. Without him things decay. Where the priest is men are taught to live and how to die. Where the priest is, the sick, the poor, the helpless, the widow, the orphan are protected and cared for. How unfortunate the place or how distressed those people where there are no priests. Now, here is an opportunity to exercise one's self in a supreme act of charity. Pray for the abandoned places. Pray that priests may be sent to the hard parts of the Vineyard. Pray for our young men, who are being trained to seek just those spots of desolation. Help us to educate and direct them to the priesthood. You are rich in the treasure of your holy religion. Compassionate those bereft of his ministration, or who never or rarely hear a priest's voice.

We have 65 young men training for the Negro mission field. Think of a bright, generous hearted boy, ambitioning a life of sacrifice and perhaps desolation, in some out of the way mission, for Christ's sake. You can make him your Priest Brother. He will cherish you in his priestly life. In his ministration and at the altar of God he will never forget you. Adopt a Priest Brother!

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The ceremonies began at nine-thirty in the morning with the episcopal procession from the Faculty Building to the front of the new chapel. There His Excellency said a prayer and then began the Antiphon "Asperges me," which the choir continued. Then, while the Psalm "Miserere" was being chanted, the Bishop sprinkled with holy water, the outside of the new edifice, going completely around it. Afterwards followed a beautiful prayer begging God, through the intercession of the Blessed Virgin and of St. Augustine and of all the Saints, to deign to visit this new place of worship and to cleanse it of all defilement by filling it with His grace. The procession then entered the chapel, chanting the Litany of All Saints. Following the Litany other significant prayers were said before the high altar, after which the Bishop sprinkled with holy water the interior of the chapel, while the choir chanted Psalms. After a final prayer for the blessing of God upon the new chapel, and for His merciful aid to all who worship therein, the Pontifical Mass took place.

The new chapel is midway between the Faculty Building and the Minor Seminary, on that beauty-spot of the Seminary grounds facing the Old Spanish Trail. It is a beautiful Late-Romanesque Style building, constructed of rough-texture red-face brick, trimmed with Indiana limestone, and has a red tile roof. Over the main entrance is a large limestone bas-relief of the Patron, St. Augustine, Bishop of Hippo in Africa. The front doors open into a tiled vestibule, which in its turn gives access both to the organ loft and to the nave of the chapel. Inside, the ceiling is barrel-vaulted, with seven bronze encircled chandeliers hanging pendent, symbolizing the Seven Gifts of the Holy Spirit. Stately windows of ripple-glazed amber colored Cathedral glass rise up into groined portions of the ceiling. The inlaid oak parquet floor rises three steps from the nave of the spacious sanctuary. The high altar itself, of hand-carved oak, is still another three steps above the rest of the sanctuary. Besides the usual three altars, there are four other altars in the chapel; two in each of the two artistically constructed transepts. Two passageways lead from the apse into the roomy sacristy, which is built completely around the rear of the chapel.

Attaining a length of one hundred and five feet, with a forty-foot width, St. Augustine's chapel is an imposing picture of architectural masonry, rising aloft to a height of thirty-two feet.

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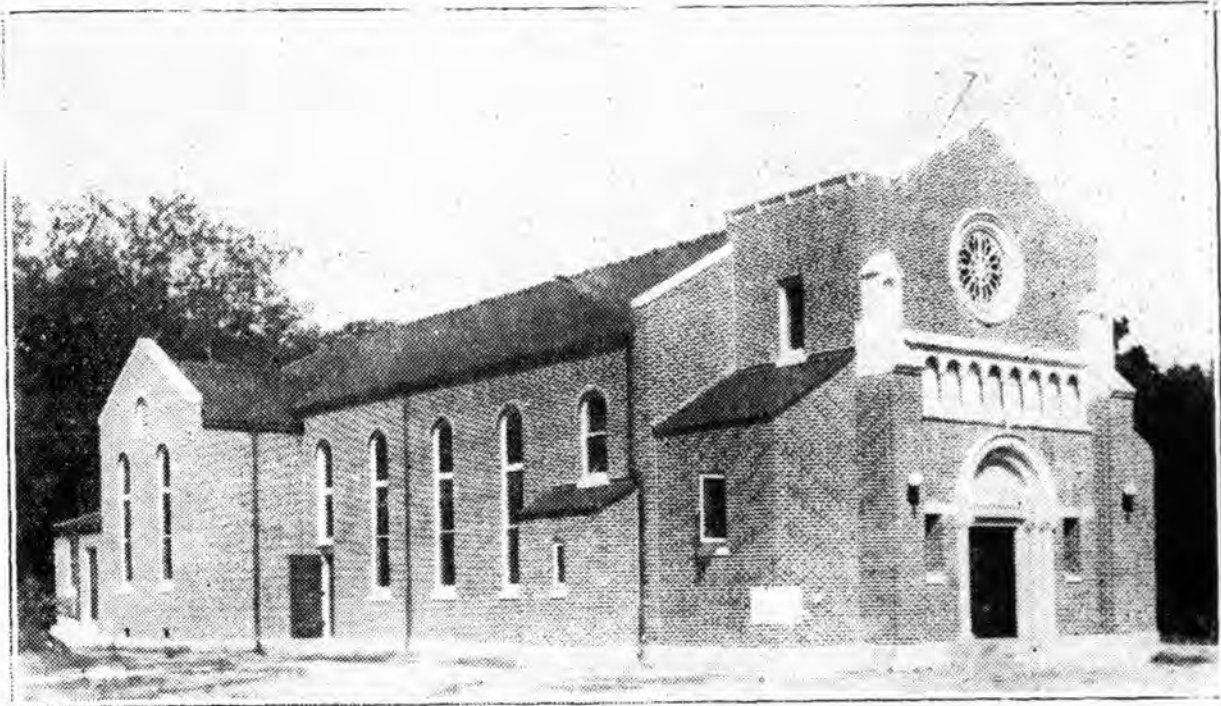
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Remember Your Deceased

In a few days we will be commemorating All Souls Day. Once again we are reminded of our duty to pray for those who have been called from this life and have been judged. With the words of Job they appeal to us: "Have pity on me, at least you my friends, for the hand of the Lord hath touched me."

Lest we forget, Holy Mother Church has dedicated the month of November to the Poor Souls. One of the most frequent faults of human nature is to forget. It is not that we want to forget, but that we fail to realize that our dear dead need us, even as they did in life. They need our tender solicitude for their welfare. They need all that we can do for them that they may have everlasting life with God.

Love for our departed can find expression in having Masses offered for the happy repose of their souls.

Write the names of your dead relatives and friends on the slip at the bottom of this page and mail it before November 2. For all those whose names are sent:

1. A solemn High Mass of Requiem will be sung on All Souls Day.
2. The Fathers, Seminarians, Brothers, and students will remember them in prayers every day during the month of November; by special prayers during the Novena; in the Holy Hour on the First Friday; and on All Souls Day.



**In the Holy Sacrifice of the Mass
Remember the Poor Souls of**



First American Negroes to Become Divine Word Brothers

Meet Our Colored Brothers

In the seventh chapter of the Book of Exodus we read that during the battle between the Israelites and the Amalekites as long as Moses held up his hands in prayer the Israelites were victorious; but when he became tired and let his hands down a little bit, the children of Israel were driven back by their enemies. Aaron and Hur seeing this came to the side of Moses and, standing on each side of him, held up his hands until the Israelites won the battle. In the religious life, the priest is often compared to Moses. Standing on the Mount of the Altar, he presents the necessities of his people to God, and obtains for them victory over their spiritual enemies. The comparison can and should be carried further; the Brothers of Religious communities are the modern Aarons and Hurs who hold up and support the hands of the priest ministering to the Chosen People of God. They do this by taking care of all the ordinary tasks—cooking, laundering, gardening, painting, tailoring, etc.,—thus freeing the hands of the priest from these tasks so that they may remain raised aloft on behalf of the Faithful.

Just as these modern Aarons and Hurs are to be found today in every country and among all peoples, nations and races, so too, thank God, are they to be found among the American Negroes of the United States. On May 1, 1935, the first two Negro postulants for the Brotherhood were invested with the religious habit and admitted into the Novitiate of the Society of the Divine Word at Bay St. Louis, Miss. One year later, on April 29, 1936, seven other postulants were invested and admitted to the Novitiate. This brings the total to nine colored Brother Novices.

Those who feel called to serve Christ as Brothers are kindly asked to write the Rev. Novice Master, St. Augustine's Seminary, Bay St. Louis, Miss.

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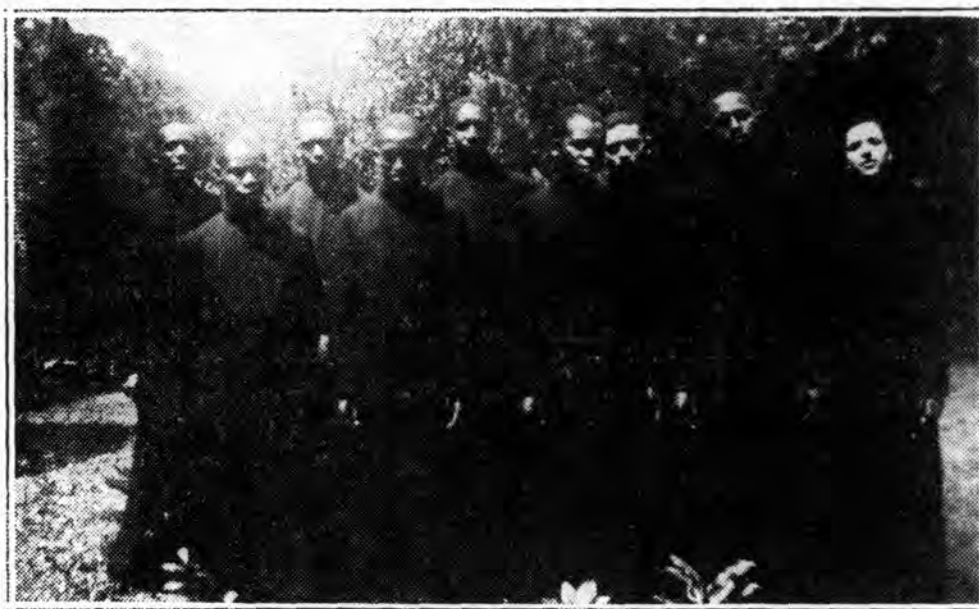
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Our Mother Of Perpetual Help Novena

INTENTIONS: { November 1-9—For the Holy Souls in Purgatory
December 1-9—For the Triumph of the Church in Spain, Germany and Mexico.

▲▲▲
*O Mary pray
for our Chris-
tian people.*

*Mother of
Perpetual
Help, pray for
us!*
▼▼▼



▲▲▲
*O, Mary
show thy
motherly, lov-
ing heart to
every one of
the human
race.*
▼▼▼

Dear Friend:

Mary is truly Queen of the Holy Souls. Since the justice of God does not permit that these souls be immediately taken from Purgatory, Mary by her prayers and merits alleviates and shortens their bitter suffering. In the days of Christian Spain, a beautiful custom arose from this belief. In place of the usual Requiem Mass for the departed, a Mass in honor of the Immaculate Conception was celebrated. This was offered up in thanksgiving for the graces bestowed upon the Blessed Virgin, that thru her intercession, the soul of the deceased might obtain relief. Let us then, during this month dedicated to the memory of the Poor Souls, address our prayers to Mary for them. Often repeat this beautiful indulgenced prayer: "Holy Mary, our Deliver, pray for us, and for the Poor Souls in Purgatory."

When the Mohammedan armies threatened to destroy Catholicism in the Sixteenth century, the people prayed to our Blessed Lady, and the Church was saved. Again, in the Seventeenth century when the Mohammedans fought against Christianity, thru the intercession of the Blessed Virgin the cause of the Church triumphed. Today Atheism is trying to stamp out Catholicism from among the nations. What shall we do? Shall we protest? Yes, and in a very sure and effective way. During this month we shall send up earnest petitions to the throne of our Lady, Help of Christians. We will ask her to come to the aid of the Church. Our strong faith in Mary's power with God will obtain another victory for Christianity. Therefore, in our prayers and good works during this month let our main intention be: The Triumph of the Church in Spain, Germany and Mexico.

Send us your intentions a few days before the novena begins. Your intentions will be included in hundreds of prayers, if you join us in this monthly novena.

Crusaders!

Is YOUR Unit following the PLEDGE to promote widespread interest in Catholic mission work among the Negroes of the United States?

Give the welfare of St. Augustine's Seminary a place in your PRAYERS and PLANS.

Think it over, talk it over, and pray it over—and surely then YOU will decide to join those other Units who are already working for the spread of Christ's kingdom among the colored.

Crusaders—as you read this—resolve to ask at your next meeting whether your Unit will adopt a student and will send \$50 a year, or any other donation towards the students fund to

St. Augustine Seminary
Bay St. Louis, Miss.

A Good Resolution

IF I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.

IF I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.

IF I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. My song is, "Hold the Fort!" forgetting that the Lord intended that His soldiers are under marching orders always. They are commanded to "Go!"

IF I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ.

Resolved: I do believe in greatly increasing the present number of missionaries; therefore, I will increase my former offering to missionary work.

Unit Contributors

(May to October)

Seton Hill College & St. Joseph's Academy, Greens-Pa. (Combined Burse)	\$90.00
Altoona Catholic High School, Altoona, Pa.	50.00
North American College, Rome, Italy	25.00
St. Francis Seminary, St. Francis, Wis.	25.00
Institute of Notre Dame, Baltimore, Md.	10.00
Loretto Academy, Kansas City, Mo.	10.00
St. Theresa High School, Detroit, Mich.	5.50
Notre Dame High School, Cincinnati, Ohio	5.00
St. Agnes Academy, Indianapolis, Ind.	5.00
St. Gregory Seminary, Cincinnati, Ohio	5.00
St. Rose's Technical School, Washington, D. C.	2.00
St. Frances' Academy, Owensboro, Ky.	1.00
St. John's Working Boys' Home, Newton Highlands, Mass.	1.00
St. Mary's High School, Scranton, Pa.	1.00
St. Margaret Mary Mission Society, Detroit, Mich.	1.00
Academy of Our Lady, Chicago, Ill.	.50

Other Contributors

Rev. Charles F. Murphy, Cincinnati, Ohio	\$50.00
Sister M. Richard, O.S.U., Louisville, Ky.	10.00
Mother Leo, Winona, Minn.	5.00
Bernard Burns, Denver, Colo.	1.00
Mother M. Eugenia, Union City, N. J.	1.00
Sister M. Virginia, St. Louis, Mo.	1.00
Sister M. Suso, Spalding, Nebr.	.25

Miscellaneous Contributions

St. Luke's High School, Carnegie, Pa.	Books
St. William's School, Philpot, Ky.	Stamps

Nineteen hundred years ago Jesus Christ gave His Church the task of converting the whole world. During the centuries that have passed since then, there have sprung up in the Church various religious Orders and Societies, each carrying out that command of Christ in a way that was best adapted to the peculiar need of its times. One of the youngest of these Societies, The Society of the Divine Word, has undertaken to educate an indigenous Negro clergy in the United States, and St. Augustine's Seminary, Bay St. Louis, Miss., is the lasting pledge of its endeavors.

What led to the founding of St. Augustine's Seminary? Who bore the brunt of pioneering work called for in establishing a Catholic colored Seminary? How did Bay St. Louis, Miss., come to be the center of the Society of the Divine Word's activities for the training of Negro Missionaries? How did the Seminary develop?

The following quotation from a letter of our present Pope, Pius XI, will furnish the best possible answer to the first question. Writing to the Very Rev. William Gier, S.V.D., third Superior General of the Society, to express his deep joy on learning of the erection of a seminary in the South for the training of a native clergy, the Sovereign Pontiff says, in part: "If we wish to accomplish some solid and useful work in this field (the conversion of the Negroes) it is indispensable that priests of the same race shall make it their life task to lead these people to the Christian faith and to a higher cultural level. . . . For does it not indeed follow as Our Predecessor points out, from the very nature of the Church as a Divine institution that every tribe or people should have priests who are one with it in race and character, in habit of thought and temperament? Aside from the fact that such priests will find a friendly welcome, will they not also prove far more effective in leading their brethren into and confirming them in the faith than any priest of a different race and from another country?"

The Fathers of the Society of the Divine Word in the South, some of whom were veteran missionaries, soon saw the imperative need of a native clergy. The rapid evangelization of the Negroes by Baptist ministers of their own race, and the comparatively small number of the colored within the true fold, in spite of the zealous labors of many priests and Sisters, pointed conclusively to the necessity of having colored priests in the mission field.

Already in 1914, the problem of a native clergy occupied the center of discussion in a Conference of the S. V. D. missionaries, when the Rev. Matthew

History Of St. August

By NORBERT L. SCHUL

Christman, S. V. D., read a paper on the subject. But owing to the bitter opposition which even the mere broaching of the question in public entailed, all hopes of making an immediate start had to be indefinitely postponed. Thus, for many years, apparently nothing more was done in furtherance of the project than the arousing of public interest and nationwide discussion.

Nevertheless, Divine Providence was preparing the ground for the opening of the seminary. In 1914 the Rev. Matthew Christman, S.V.D., had been sent to Greenville, Miss., to take charge of the mission there. Arrangements were soon made to open an up-to-date high school which would offer a course in conformity with the highest requirements. It was an entirely new venture in the field of colored Catholic education, and naturally was made the butt of bitter opposition and hostile criticism. But within a year's time it was a complete success, and attracted many students.

The Most Rev. John E. Gunn, D. D., Bishop of Natchez, Miss., watched with kindly interest the success of the institution, and when in 1919 he was approached by the Rev. James Wendel, S.V.D., (in charge of the mission at Meridian, Miss., and an ardent supporter of the cause of higher education for Negroes, and perhaps the staunchest advocate for the training of Negro priests), with the request for the opening of a seminary, the appeal was graciously entertained. When some months later the Very Rev. Adolph Burgmer, S.V.D., Provincial of the Society in America, together with the Rev. Aloysius Heick,



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Augustine's Seminary

RT L. SCHULER, S.V.D.



MINOR SEMINARY

S.V.D., Superior of the Southern Missions, approached His Excellency in an official capacity with the formal request for the permission actually to open the seminary, he confirmed what he had granted to Father Wendel.

In 1919 the Very Rev. Peter Jensen, S.V.D., was elected Provincial of the Society in America.

He became, and remained until his departure for mission field of China, a most enthusiastic supporter and zealous defender of the cause. He placed Father Christman in full charge of the undertaking, since he was then pastor of the mission in Greenville, Miss., and also most interested in the new seminary. Father Christman thus became the first Rector of Sacred Heart College. Father Provincial wrote personally to all priests connected with the colored work, asking them to cooperate with the Society in the great work they had just begun.

By the middle of 1920 many kind friends and benefactors had expressed their willingness to aid in making the new work a success. The Right Rev. Monsignor Burke, General Director of the Catholic Board for Mission Work among the colored, immediately offered to the proposed institution prominent publicity in the pages of his magazine, as well as substantial financial aid. Mother Katharine Drexel and Mr. Murphy, a wealthy Catholic layman of New York, sent donations large enough to provide scholarships for the first three students of the new seminary.

Numerous applications poured in from all parts of the United States, from the West Indies, and even from distant Africa. Of these, eight

were present at Greenville for the first classes on November 8, 1920.

The school year of 1922 closed with 25 students on the roll of the seminary. But it now became necessary to seek permanent quarters elsewhere. In spite of the excellent relations existing between the good people of Greenville and the seminary, it was quite apparent that a more Catholic location was desirable for the sake of the students and the fostering of vocations. Accordingly Father Christman sought the help of benefactors and friends, and with the consent of Father Provincial set out to find a suitable place whereon to build a permanent residence. The little Gulf-coast town of Bay St. Louis, Miss., seemed to meet these requirements. Leaving the Rev. Francis X. Baltes, S.V.D., one of the priests sent to help him, at Greenville as Acting Rector, Father Christman remained at Bay St. Louis to direct the work in person. Ground was broken on September 30, 1922, and the cornerstone of the building laid on November 23 of the same year.

By the end of July 1923 the building had been completed and the date of the dedication set for September 16. That day was a real red-letter day in the annals of the Society of the Divine Word. Sixteen special coaches were required to take the people who came from New Orleans to Bay St. Louis on that occasion. Just one week later, on September 24, 1923, the first classes were held in the new seminary building.

During its infancy at Greenville the seminary was known as Sacred Heart College. However, since the Society already had one school in this country by that name, it was deemed necessary to change the name. Consequently it now received the name of St. Augustine's Seminary, dedicated to the great African Bishop. Concerning this the Holy Father wrote: "May the Holy Doctor, St. Augustine, under whose protection you have appropriately placed the seminary, also implore for the Negro race that fullness of the light of Christian knowledge which, as history shows, once suffused the fields of Africa!"

The year 1926 saw its first graduates complete the six-year course of classical studies. To date, 1936, thirty-five graduates have finished their preparatory training and of that number six are priests—four, members of the Society of the Divine Word, and two, secular priests (the Rev. Philip Marin, who is at present working in the Vicariate of Belize; and the Rev. Max Murphy, who is at Port of Spain, Trinidad). At present there are fifteen seminarians in the theological and philosophical course and four clerical novices in the novitiate.

[To Be Continued]

Nineteen hundred years ago Jesus Christ gave His Church the task of converting the whole world. During the centuries that have passed since then, there have sprung up in the Church various religious Orders and Societies, each carrying out that command of Christ in a way that was best adapted to the peculiar need of its times. One of the youngest of these Societies, The Society of the Divine Word, has undertaken to educate an indigenous Negro clergy in the United States, and St. Augustine's Seminary, Bay St. Louis, Miss., is the lasting pledge of its endeavors.

What led to the founding of St. Augustine's Seminary? Who bore the brunt of pioneering work called for in establishing a Catholic colored Seminary? How did Bay St. Louis, Miss., come to be the center of the Society of the Divine Word's activities for the training of Negro Missionaries? How did the Seminary develop?

The following quotation from a letter of our present Pope, Pius XI, will furnish the best possible answer to the first question. Writing to the Very Rev. William Gier, S.V.D., third Superior General of the Society, to express his deep joy on learning of the erection of a seminary in the South for the training of a native clergy, the Sovereign Pontiff says, in part: "If we wish to accomplish some solid and useful work in this field (the conversion of the Negroes) it is indispensable that priests of the same race shall make it their life task to lead these people to the Christian faith and to a higher cultural level. . . . For does it not indeed follow as Our Predecessor points out, from the very nature of the Church as a Divine institution that every tribe or people should have priests who are one with it in race and character, in habit of thought and temperament? Aside from the fact that such priests will find a friendly welcome, will they not also prove far more effective in leading their brethren into and confirming them in the faith than any priest of a different race and from another country?"

The Fathers of the Society of the Divine Word in the South, some of whom were veteran missionaries, soon saw the imperative need of a native clergy. The rapid evangelization of the Negroes by Baptist ministers of their own race, and the comparatively small number of the colored within the true fold, in spite of the zealous labors of many priests and Sisters, pointed conclusively to the necessity of having colored priests in the mission field.

Already in 1914, the problem of a native clergy occupied the center of discussion in a Conference of the S. V. D. missionaries, when the Rev. Matthew

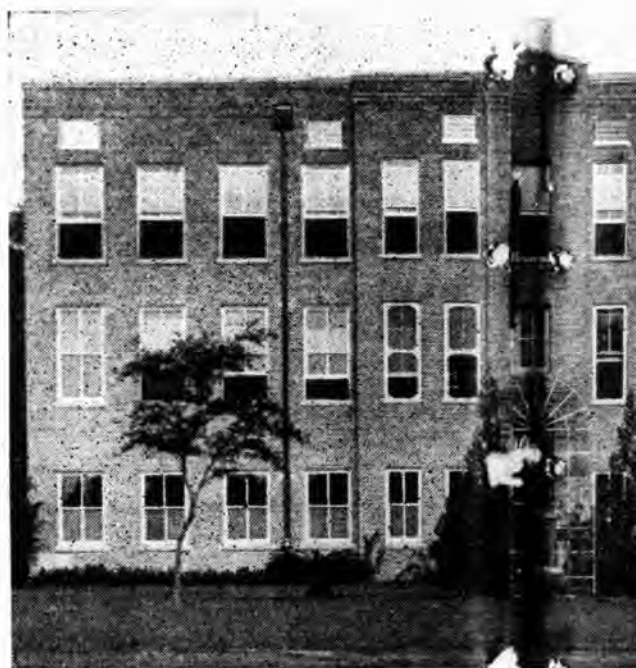
History Of St. August

By NORBERT LSCHUL

Christman, S. V. D., read a paper on the subject. But owing to the bitter opposition which even the mere broaching of the question in public entailed, all hopes of making an immediate start had to be indefinitely postponed. Thus, for many years, apparently nothing more was done in furtherance of the project than the arousing of public interest and nationwide discussion.

Nevertheless, Divine Providence was preparing the ground for the opening of the seminary. In 1914 the Rev. Matthew Christman, S.V.D., had been sent to Greenville, Miss., to take charge of the mission there. Arrangements were soon made to open an up-to-date high school which would offer a course in conformity with the highest requirements. It was an entirely new venture in the field of colored Catholic education, and naturally was made the butt of bitter opposition and hostile criticism. But within a year's time it was a complete success, and attracted many students.

The Most Rev. John E. Gunn, D. D., Bishop of Natchez, Miss., watched with kindly interest the success of the institution, and when in 1915 he was approached by the Rev. James Wendel, S.V.D., (in charge of the mission at Meridian Miss., and an ardent supporter of the cause of higher education for Negroes, and perhaps the staunchest advocate for the training of Negro priests), with the request for the opening of a seminary, the appeal was graciously entertained. When some months later the Very Rev. Adolph Burgmer, S.V.D., Provincial of the Society in America, together with the Rev. Aloysius Heick



THE MIND SEMIN

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Augustine's Seminary

PORT L SCHULER, S.V.D.



MINOR SEMINARY

S.V.D., Superior of the Southern Missions, approached His Excellency in an official capacity with the formal request for the permission actually to open the seminary, he confirmed what he had granted to Father Wendel.

In 1919 the Very Rev. Peter Jensen, S.V.D., was elected Provincial of the Society in America.

He became, and remained until his departure for mission field of China, a most enthusiastic supporter and zealous defender of the cause. He placed Father Christman in full charge of the undertaking, since he was then pastor of the mission in Greenville, Miss., and also most interested in the new seminary. Father Christman thus became the first Rector of Sacred Heart College. Father Provincial wrote personally to all priests connected with the colored work, asking them to cooperate with the Society in the great work they had just begun.

By the middle of 1920 many kind friends and benefactors had expressed their willingness to aid in making the new work a success. The Right Rev. Monsignor Burke, General Director of the Catholic Board for Mission Work among the colored, immediately offered to the proposed institution prominent publicity in the pages of his magazine, as well as substantial financial aid. Mother Katharine Drexel and Mr. Murphy, a wealthy Catholic layman of New York, sent donations large enough to provide scholarships for the first three students of the new seminary.

Numerous applications poured in from all parts of the United States, from the West Indies, and even from distant Africa. Of these, eight

were present at Greenville for the first classes on November 8, 1920.

The school year of 1922 closed with 25 students on the roll of the seminary. But it now became necessary to seek permanent quarters elsewhere. In spite of the excellent relations existing between the good people of Greenville and the seminary, it was quite apparent that a more Catholic location was desirable for the sake of the students and the fostering of vocations. Accordingly Father Christman sought the help of benefactors and friends, and with the consent of Father Provincial set out to find a suitable place whereon to build a permanent residence. The little Gulf-coast town of Bay St. Louis, Miss., seemed to meet these requirements. Leaving the Rev. Francis X. Baltes, S.V.D., one of the priests sent to help him, at Greenville as Acting Rector, Father Christman remained at Bay St. Louis to direct the work in person. Ground was broken on September 30, 1922, and the cornerstone of the building laid on November 23 of the same year.

By the end of July 1923 the building had been completed and the date of the dedication set for September 16. That day was a real red-letter day in the annals of the Society of the Divine Word. Sixteen special coaches were required to take the people who came from New Orleans to Bay St. Louis on that occasion. Just one week later, on September 24, 1923, the first classes were held in the new seminary building.

During its infancy at Greenville the seminary was known as Sacred Heart College. However, since the Society already had one school in this country by that name, it was deemed necessary to change the name. Consequently it now received the name of St. Augustine's Seminary, dedicated to the great African Bishop. Concerning this the Holy Father wrote: "May the Holy Doctor, St. Augustine, under whose protection you have appropriately placed the seminary, also implore for the Negro race that fullness of the light of Christian knowledge which, as history shows, once suffused the fields of Africa!"

The year 1926 saw its first graduates complete the six-year course of classical studies. To date, 1936, thirty-five graduates have finished their preparatory training and of that number six are priests—four, members of the Society of the Divine Word, and two, secular priests (the Rev. Philip Marin, who is at present working in the Vicariate of Belize; and the Rev. Max Murphy, who is at Port of Spain, Trinidad). At present there are fifteen seminarians in the theological and philosophical course and four clerical novices in the novitiate.

[To Be Continued]



The truth of that homely and time-honored saying, "Great oaks from little acorns grow," finds no better exemplification than in the life of the late Mrs. Maggie L. Walker, a Negro woman of Virginia. Recently, a double-column spread in Richmond papers told of the death of this Negro woman. Having begun life in utter poverty, she studied banking laws while a scrubwoman, but at her death she had been for twenty-five years among the few women bank presidents of the vast country. Moreover, her bank was one of three in Richmond to survive the depression. When she died, both news and editorial columns referred to her as Mrs. Maggie L. Walker and the editors received not a word of protest against their unprecedented reference to a Negro woman as "Mrs."

—READERS DIGEST.

When Doctor Frederick Douglass Stubbs was appointed by Mayor S. Davis Wilson to the Philadelphia General Hospital as assistant surgeon on the staff of Dr. P. A. McCarthy, he won the distinction of being the first Negro physician ever to win such an appointment. A graduate of Harvard University, Doctor Stubbs served his internship in Cleveland.

—THE TUSKEGEE MESSENGER.

According to the statistics on Jesuit missionary work among Negroes in the United States, there are 14,275 colored parishioners attending Jesuit churches in the country.

This number comprises those in parishes specially devoted to the Negroes as well as those in both North and South, who go to churches attended by both white and colored. Of the 14,275: 1,336 are affiliated with other parishes or mission centers, leaving a total of 12,839 persons attending Jesuit churches alone. Eleven Jesuit priests are working in the United States exclusively for the Negroes, besides a goodly number who are giving much of their time and energy

to the Negro's spiritual welfare. Jesuits conduct 37 schools or classes in Christian doctrine for the colored with 1,324 pupils. There are 1,178 pupils in grade schools supervised by the Jesuits besides scattered high school pupils, college students, and seminarians, some in Negro institutions, others attending institutions frequented by whites. In 1934, 360 adult baptisms of Negroes and 57,191 Holy Communion were reported from Jesuit parishes.

—THE DENVER REGISTER.

Under the caption, "You Can't Be Partly A Catholic On Race Question," the Reverend James M. Gillis, C. S. P., editor of The Catholic World, has the following meaningful things to say:

"Integral Catholicism. That is to say, entire Catholicism, total Catholicism, all-inclusive Catholicism. But what other kind of Catholicism can there be? Can there be any such thing as partial Catholicism? When asked "are you a Catholic?" do you answer "Yes—and No!" "Yes, in some respects, no in others?" In a famous and familiar line, Robert Browning said: "Religion's all or nothing." True! at least of Catholicism. If we are not Catholic in all things, we are not Catholic in anything. If a man believes every article of the Creed but doesn't go to Mass, he is no Catholic. If he goes to Mass but doesn't believe the Creed, he is no Catholic. If he believes like a Catholic and worships like a Catholic, but doesn't treat his fellow man like a Catholic, he is not Catholic. "Catholic" is all or nothing.

"So, on the basis of 'Integral Catholicism' let us submit to a little questionnaire, not to discover our I. Q. (Intelligence Quotient), but to our C. Q. (Catholicism Quotient).

"We are seated, let us say, in the grand dining hall of the Waldorf-Astoria, or the Palmer House, or the Traymore, or the Mark Hopkins. There enters a Chinaman. He is well dressed and groomed. He receives the same treatment as any other guest. Obviously the color of his skin offers no difficulty, either to the management or to the guests. But there enters a black man. He, too, is well

dressed and groomed. His manners are impeccable. But he is ushered out, politely but firmly. What concerns us here and now is not the legality or the illegality of the proceeding; that is a matter for the manager of the hotel, and perhaps later on for the judge in the court. What we are after is ours "C. Q." How, then, do we react to the incident? Do we exclaim "Shame! Injustice!" Or do we say, "Serves him right!" If the latter, our Catholic Quotient on that question is zero.

"Kindly observe: I have not introduced the vexed problem of "Social Equality" in its most acute form. I have not spoken of your table at home, but of a public table in a hotel. I have made the test as easy and as pleasant as possible.

"Now for another question. Harvard, Yale, Vassar, Radcliffe admit Negro students. Most Catholic colleges in the North and all Catholic colleges in the South refuse to admit Negro students. How does that fact strike us? If we approve or don't care, where is our Integral Catholicism? Are we less Catholic than the non-Catholics? College authorities explain: "We ourselves have no objection to the Negro, but parents threaten to remove their sons and daughters the moment a Negro student sets foot in the classroom or even on the campus." And do these parents still claim "Integral Catholicism"? Catholic in faith, Catholic in worship, are they Catholic in their treatment of their fellow man?

". . . But suppose we move on to less debatable terrain. American Catholics now send hundreds of missionaries of a dozen religious Orders to China. They have achieved considerable success. At least two million Chinese are Catholics. How many missionaries, and from how many Orders, do we send to the Negroes here in our own country? And with what results? There are 13 million Negroes in the United States. Less than one-fiftieth of them—a quarter of a million—are Catholics. Why that low percentage? Charity begins at home. Doesn't zeal begin at home? Of the thirteen million Negroes, five and three fourth million are Protestants. If we are content that they remain such, what about the 5 million who profess no religion? "Are there no beggars at your gate, Lady Clara Vere de Vere?" Are there no heathens at your gate? And must the gate remain closed in their face? Is it no part of Integral Catholicism to go out and invite them in? Invite them? "Compel them" says the Scripture.

"One more consideration not perhaps essential but none the less important. If we don't go after the Negro, someone else will. The Communists, sincerely or in-

sincerely, for good reasons or merely to stir up trouble, are making a strong bid for the Negro. If and when the revolution comes, will it make no difference to us or to our country if 13 million Blacks, or even a half or a third of that number, are on the wrong side? However, that phase of the problem is political rather than religious. It concerns those who boast of Integral Americanism. We who make profession of Integral Catholicism have a higher motive than politics, higher even than patriotism for according justice to the Negro. We glory in the fact that our religion is universal. Universality in time, universality in place, it must be universal in its appeal and in its receptivity. There is no such thing as partial universality, or partial Catholicism. To be Integral our Catholicism must include not only all doctrine and all worship, but all men. Negroes are men"



His Excellency, Bishop Byrne of Galveston sounds an optimistic note: "I believe that the opportunity lost to us after the Civil War, thru lack of priests, and to some extent thru indifference, has now returned to us. We must not fail a second time. I am glad to report a better spirit towards the Negro. Negro men now march in our Holy Name parades, and take part in our rallies, and this occasions no comment."



The Most Reverend Thomas J. Toolen, Bishop of Mobile, Alabama, delivered the baccalaureate address at Tuskegee Institute, (famous Alabama school for colored, founded by the late Booker T. Washington, noted Negro leader) at the close of the last school year. This is the first time to our knowledge, that a Catholic has been thus honored. While it shows the high esteem in which His Excellency is held in those parts, it also shows that the Protestant Negro is gradually becoming well-disposed towards the Catholic Church.



It is no small source of gratification to know that the Saint Benedict's College Conference of the St. Vincent de Paul Society, at Atchinson, Kansas, has been doing wonderful work to aid the Negro Apostolate. In furtherance of their noble plan the members have made a complete census of the rather large Negro population of Atchinson and have gathered a fund of \$500 to begin the construction of a church for Negroes. The results accruing from the society's work have been the reception of forty-three members into the new Negro congregation, more than a dozen death-bed conversions, several marriages and a large class under instruction.



Announcer: "Good evening, ladies and gentlemen, this is station WSAS at St. Augustine's Seminary. It is our pleasure to present again during this coming year, as a special feature of the air, your news-gatherer-extraordinary. Ladies and gentlemen, I present Mr. Newshawk."

Greetings, faithful friends, who have followed our broadcast in the past with lively interest! A hearty "howdy!" to you, new listeners in our radio audience. We shall now connect a few broken wires in our circuit of news to you from us. We left you when the past school semester was about over, and when the trains whistling in the distance gave such an appealing call to the boys to come and see the folks back home. What days of activity these were! The graduates left a bit earlier than the rest, in order to begin the earlier their two-year novitiate in Wisconsin. Then came the students' turn to "pull out." Neither sports nor anything else could hold them back any longer; even one chap was heard to threaten another in this wise, "Don't you dare to cut up tonight an' get me in trouble an' make me stay over a day." So we let them go with the injunction that each one should bring back a half-dozen new boys.

Students gone, "the camp was dead"; summer come, it was extremely hot; another school-year over, the Scholastics (major seminarians) were mentally and physically tired. Taking all this into consideration, it seemed necessary that the Scholastics get sufficient physical and mental relaxation, to be in trim again for the coming year. This they received by way of a picnic every two weeks. Two such in particular will long be remembered, namely, a boat ride twelve miles out into the Gulf of Mexico, and a trip to Mobile, Alabama. The boat ride may be described thus: The dignified and learned Scholastics boarded the "covered wagon" (which is in reality a Ford truck with a unique top and plenty of fresh air—giving one the impression of a carriage of '85) and set out about eight in the morning for Biloxi, Miss. Arriving there they parked the vehicle on the beach and got on board a trawler and sailed out twelve miles on the Gulf of Mexico, to an historic island named "Ship Island." The water was a bit rough and the boat

rocked. One of the men claimed that he was seasick; but the fact was that he simply was hungry. After he had partaken of lunch, he forgot all about the "sickness." The whole day was spent on the boat. The return trip was just as delightful as the going. They arrived home in the evening safe but plenty tired. The trip to Mobile was even more eventful. The same "covered wagon" (no better name to describe her) took the Scholastics together with their Reverend Prefect across the "Miss.-Ala." line into Mobile, a friendly city. The first day was spent on the Mobile Bay at the Faustina Beach, a resort owned by the father of one of our students. Everybody enjoyed this day to the utmost. The large rectory of the Most Pure Heart of Mary parish, with Father James Albert, S. S. J. pastor, was given over for the night for their sleeping quarters. The next day was spent in sight-seeing in and around the city of Mobile. That night found them all back at St. Augustine's happy and thankful for the delightful and never-to-be-forgotten journey.

The remainder of the vacation was spent at home. The building of the new chapel offered some diversion to the seminarians, who found it too hot to do much serious study. The acquisition and installment of an exquisite pipe organ was a big feature of the summer. We hadn't expected an organ for the chapel for some time to come, but providentially, a grand bargain came across our path, and it was snatched at once. It was through the good services of the Rev. Conrad Kinder, S. V. D. (former professor at our Seminary), now pastor of St. Bartholomew's Church, Little Rock, Ark., that we struck such a bargain. The organ, a huge instrument of eleven hundred pipes, was at one time in a Jewish synagogue and it was sold in order that one of a different make might be put in its place. The buyer remodeled it and we bought it from him. It was transported in two large vans to St. Augustine's and installed in our new chapel. It makes a splendid sight with its great pipes projecting upward, but it is more splendid to hear its sweet tones.

Although the new chapel was still lacking the "finishing touches," we moved into it Friday, September 4, in order that

the old chapel might be converted into a study-hall in time for the boys' return. On this evening the chapel was blessed by the Very Reverend Carl Wolf, and the Blessed Sacrament was transferred, and thus the Lord took up His abode in His new house. Incidentally the Fathers were on retreat at the time and the solemn renewal of their vows added to the impressiveness of the ceremony.

Meanwhile the Scholastics also had started their annual retreat in preparation for the renewal of their vows. The closing day was the customary 8th of September, the birthday of our Heavenly Mother, on which day eleven of the Scholastics renewed their temporal vows, while the two of the highest class had the happiness of pronouncing their perpetual vows, thereby solemnly dedicating themselves forever to the service of God.

A few days after two newly professed Scholastics arrived from the Novitiate in East Troy to join their comrades in Philosophy and Theology. This influx raised the total to fifteen Scholastics.

On September 8 the students returned with a few "drop outs," which is to say, a few didn't return, but we were compensated for the loss by the arrival of NINETEEN new ones, which makes the total of forty-eight. They come from many different States, from as far north as Nebraska and Massachusetts, and from as far west as Texas; even two have arrived from British Honduras.

On Thursday, September 10, the school-year was officially opened. According to the custom, Solemn High Mass was celebrated in honor of the Holy Ghost to obtain His blessing on the new year's work.

Soon there came a day when all was in solemn silence. The annual retreat of the students was in progress. These days were devoted to prayer and recollection. We may be sure that under the guidance of the able retreat-master, Father Friedel, they were led to make wholesome resolutions for the new school-year and for life.

The Seminary was honored on the 15th of September by a visit from the well-known and distinguished ethnologist and writer, the Rev. A. Muntsch, S. J. He came to see the seminary and meet again an old friend in the person of our Reverend Rector. During his stay Father Muntsch visited all the departments to talk to all. He had only words of praise for our Fathers and encouraged the students to persevere and appreciate all that was being done for them. Had time permitted Father Muntsch surely would have been asked to give the community one of his interesting and instructive lectures.

Father Muntsch is en route for British Honduras, and we hope that on his return he will re-visit us and give us a lecture.

Another of our Fathers celebrated his Silver Jubilee on September 29. Twenty-five years in the priesthood! It was Father Joseph Hoelken, S. V. D., pastor of St. Rose de Lima Church, here in Bay St. Louis. Father Hoelken has had a varied and fruitful career in the Lord's vineyard. He began as missionary to New Guinea; then came to the States, where he has been professor in one of our colleges; then pastor in the North and now the shepherd of a colored flock in the South. He is well known to all the members of our community; to the students especially because of a lecture once given by him, in which he described in bright and pleasing colors his experiences and adventures as missionary. We heartily wish Father Hoelken many more years of service in the spread of Christ's Kingdom on earth!

With the opening of the present school year the choirs of St. Augustine's have been reassembled and reorganized. Music is an indispensable asset in any institution. It is especially necessary here because of the great number of liturgical functions and ceremonies. We may safely assert that due to the efforts of the Rev. Director of music nothing has been left undone to add splendor to the many and varied celebrations. This year has seen a marked increase in the number of singers. From henceforth the choir will have many chances to show its art, especially when accompanied by the new organ. If you think I am exaggerating, come and hear them.

To mention the choir and then to forget the band would be a crime. The band is another activity in which both students and seminarians take pride in being a member. Something would certainly be missing in our entertainments if the lively instrumental music had no place on the program. The band recently resumed its practice with much enthusiasm. Hopes are running high for a successful year in playing the rousing marches, overtures and selections from immortal composers. But listen, folks, if there are any friends of St. Augustine's who are willing to donate musical instruments to the band they will be gratefully received.

Now, folks, if you all have enjoyed this chatter, drop us a line and tell us so. This is your news-gatherer-extraordinary, saying—Good night.

Announcer: "Ladies and gentlemen of the radio audience, you have been listening to the Newshawk of St. Augustine's. This is station WSAS, the voice of St. Augustine's Seminary, Bay St. Louis, Miss."

How Do Negroes Fare In The Professions?

Analysis of the volume "Negroes in the United States: 1920-1932" recently issued by Director William L. Austin of the Bureau of the Census, Department of Commerce, reveals some interesting facts relating to the number and distribution of Negroes engaged in the principal professional occupations as reported in the Census of 1930.

This volume indicates that 104,755 Negroes were engaged in the eight principal professions at the taking of the 1930 census. It also reveals the areas in which these professional men and women were located. The data shows that of the 3,805 Negro physicians and surgeons, nearly 40 per cent were located in seven of the Northern states, and the District of Columbia, the combined Negro population which is less than 19 per cent of the total Negro population in the United States. Illinois had more Negro physicians than Alabama, Arkansas, and South Carolina combined.

Pennsylvania reported more Negro dentists than Arkansas, Georgia, Mississippi and South Carolina combined, and New York, New Jersey and Pennsylvania with a Negro population of 1,052,899 reported only 2 less trained nurses than the six states, Kentucky, Tennessee, Alabama, Arkansas, Louisiana and Oklahoma with a combined Negro population of 3,075,507.

Among the states having 50,000 or more Negro population, the average number of Negro persons per Negro clergyman varied from 251 in Kansas to 717 in Mississippi; the number per dentist ranged from 1,247 in Massachusetts to 34,818 in Mississippi; the number per lawyers, judge or justice, from 1,348 persons in the District of Columbia to 236,209 in Alabama; the average number of Negro inhabitants per Negro physician or surgeon was 691 in the District of Columbia as compared with 11,846 in South Carolina, and 14,221 in Mississippi; while for Negro trained nurses the average number varied from 536 in New York to 8,078 in Mississippi.

For the white population in the United States as a whole there were 716 persons to each clergyman; 1,273 to each dentist; 553 to each lawyer judge or justice; 588 to each physician or surgeon; and 306 to each trained nurse. A comparison with the figures for the Negro population indicates that there were 241 more white than Negro persons per clergyman.

—THE COLORED HARVEST.

Your Mass Intentions Are Welcome

Having received many inquiries from the Reverend clergy and from friends among the lay people concerning our ability to receive Mass intentions, we wish to announce that such offerings are always accepted with sincere appreciation. We are especially grateful for stipends sent to us, because they constitute for us one steady, definite and reliable way of supporting the Seminary.

We shall be especially grateful to the Reverend clergy if they will kindly consider us when making disposition of their surplus intentions.

We are also in a position to accept intentions for Tridiums and Novenas of Masses, also the so-called Gregorian Masses (thirty Masses said on thirty consecutive days). All intentions forwarded to us are guaranteed prompt and conscientious attention.

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The Reverend Rector
St. Augustine's Seminary
Bay St. Louis, Miss.

St. Augustine's Messenger

Volume XIV

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REV. N. L. SCHULER, S.V.D., EDITOR

Entered as second-class matter January
26, 1926, at the Post Office of Bay
St. Louis, Miss., under the Act
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Happy New Year

ANOTHER year begins! Standing on the peak of 1936 we can clearly survey the path over which we have traveled. We can measure and reflect upon the difficulties we have met, the obstacles overcome, and the joys experienced. The mist of uncertainty veils all that lies ahead. Nevertheless, we must plunge into it. For there is no standing still, no going backwards in the journey of life. As we go forward our best guidance for safe footing is the experience gained in the years that lie back of us; our best hope, faith in Divine Providence.

Just as the traveler who has reached the mountaintop likes to forget the trials thru which he has just passed and to indulge in the illusion that his troubles are over and that the journey down the other side will be easy, so the sojourner in life is prone to look forward on New Year's Day to a year of joy, peace and happiness. Yet this is but one of the illusions of hope. The experience of past years tells us plainly that the coming year will after all be very much like its prede-

cessors. There will be bright days, and dark nights, gains and losses, joys and griefs. What a merciful dispensation of Divine Providence it is, that the future is concealed from us! For were we to know all the coming year holds in store for us, few would have the courage to meet it with equanimity.

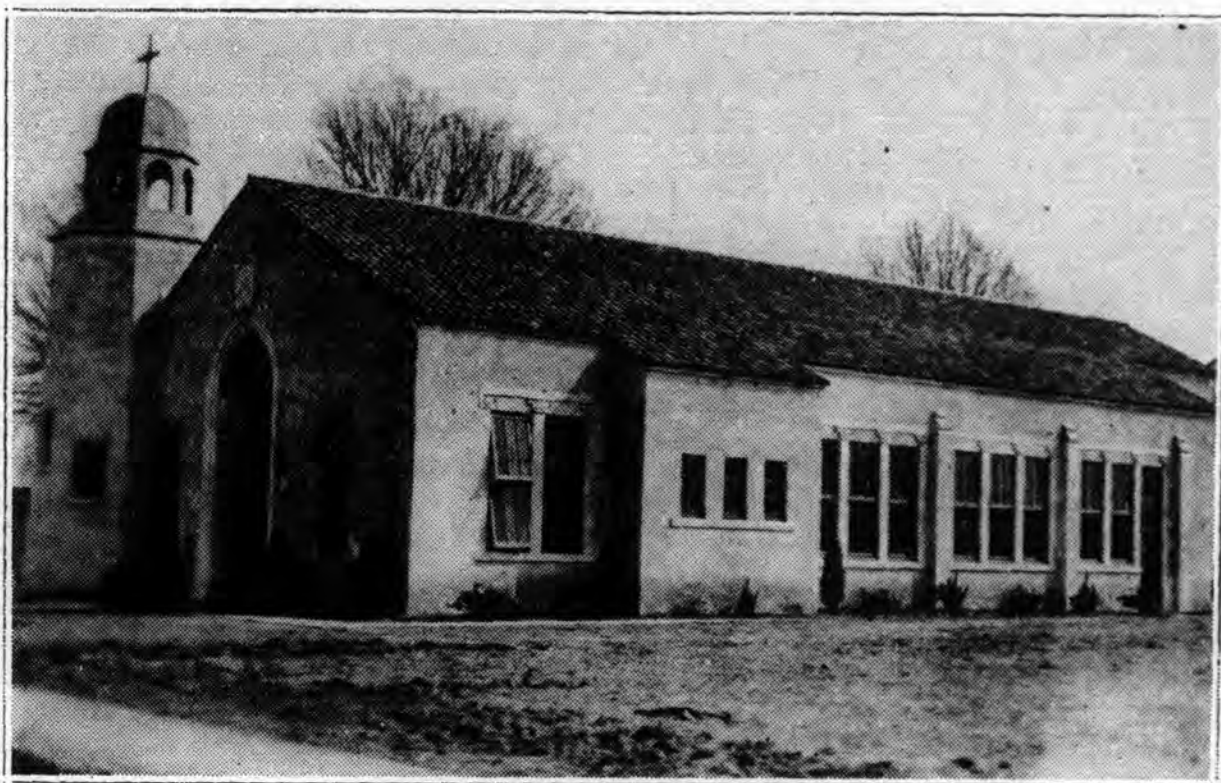
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Our Colored Priests in the South

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Church of Immaculate Heart of Mary, Lafayette, La.

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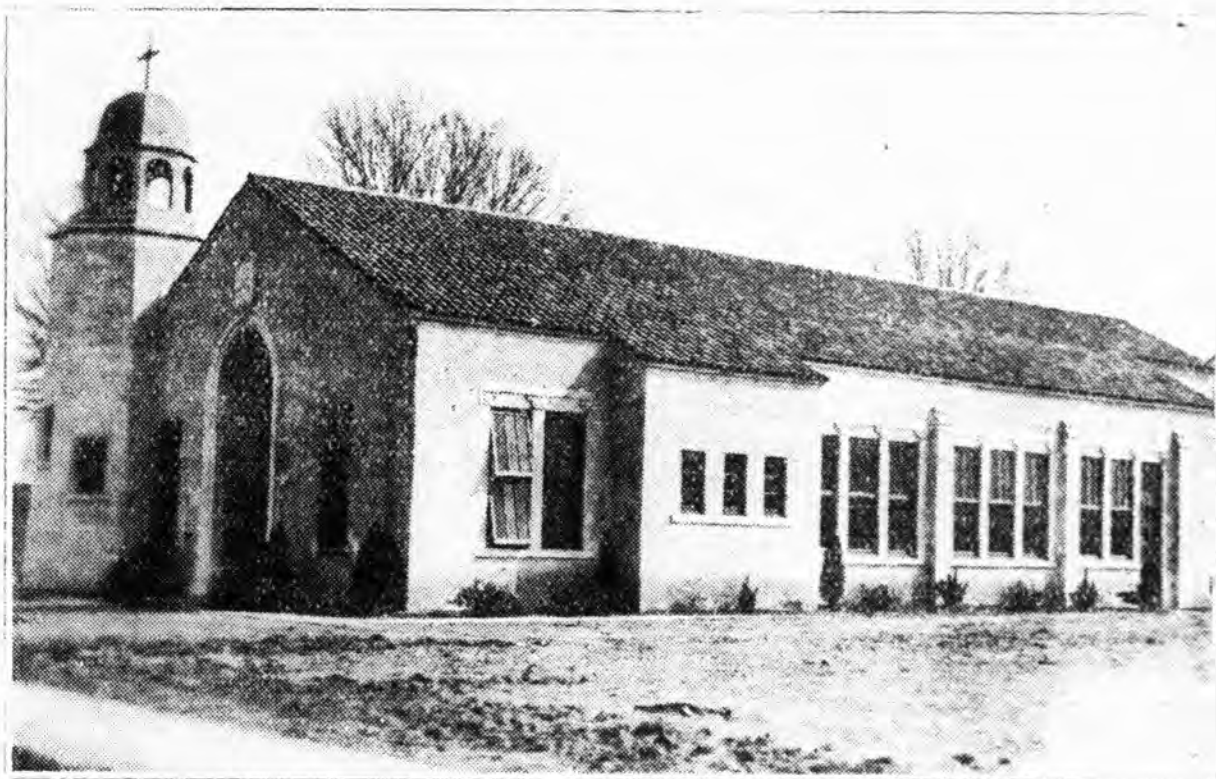
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Having opened the school, the task of taking up the census was begun. For weeks the priests went from house to house along every street and lane, in every corner of the parish seeking the sheep of the fold. Most consoling was the warm reception they received everywhere. Having gained the confidence of their people, they soon learned the needs of the flock. Adults were no longer practicing their religion; children were badly in need of religious instruction; others had fallen away from the Faith and had joined Protestant sects; because of irregular marriages, couples were found entirely cut off from the Sacraments. A restoration of Christian life was sorely needed. Most encouraging, however, was the fact that the people were eager to be reconciled with their God. The welfare of the sheep is the joy of the true shepherd, and this is the mainstay of the priests. One of them said: "We are kept very busy all day. But we feel so good at night upon reflecting that we have done something for our people."

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A noble work is begun, but that the little ones may receive the Bread they desire many more priests must be sent, not only to the Diocese of Lafayette, but to every diocese of the United States, where colored people are to be found. Thirteen million Negroes await those who will lead them into the Catholic Church, to Jesus Christ, "the Living bread which came down from heaven." "The harvest indeed is great but the laborers are few. Pray ye therefore the Lord of the harvest that He send laborers into His harvest."

Mass Intentions!

Welcome

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Meet Our Brothers

HEY, too, serve in the ranks of the King. It is the service like that of St. Joseph in his carpenter shop, or like Mary in that humble sphere entrusted to her care, and like that of Jesus, the Carpenter's Son of Nazareth. His Divine hands blessed and consecrated the rule, the plane, the hammer, the broom, the hatchet, and the rake that passed under their fingers. He turned the sweat of their brow—for so many a crown of thorns—into a wreath of sparkling diamonds. Divine Salvation, which came from the hills of Nazareth, is still flowing over mankind, for Nazareth lives on in the service of our brothers. Meet, therefore, our brothers and see how they serve.

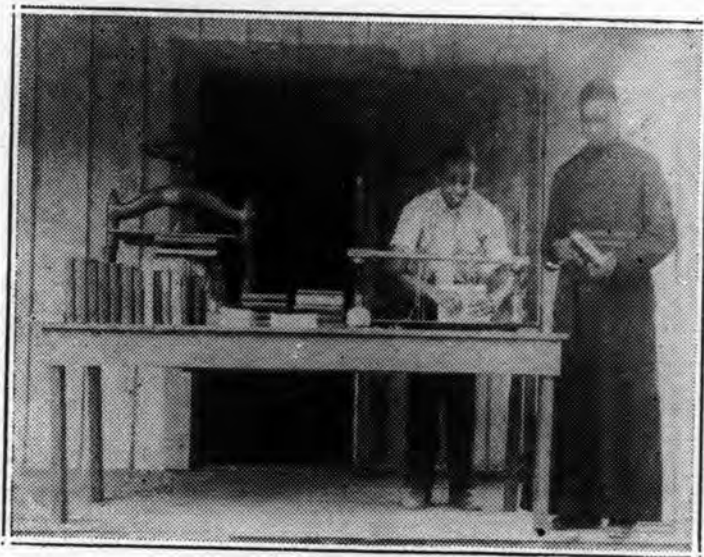
Meet our laundry force in the person of Brother Vincent and Brother Francis with their assistant, Antoine—noble souls—who learned to serve with a smile and an untiring energy and zeal, though they are up against odds. That narrow laundry surely tests their patience to the utmost. It served its purpose in times passed, when our community was still very small and when the building, as well as the equipment, were still in perfect condition. But that day is gone. Keep on smiling, when the rain pours through the roof and spoils a day's work! Smile, when you have no room to dry the clothes in rainy weather! Smile, when you cannot turn around without stepping on somebody's toes, or when the worn-out mechanism of this or that machine refuses to work! But keep on smiling, keep up your spirit, dear



The Laundry

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Now, look at Brother Conrad, our bookbinder, and his capable helper, Harold Rhodes. Some years ago, Brother Hildebert, S.V.D., an expert in his profession came from Techny, Illinois, to teach our seminarians a few tricks of his trade. His seed fell on good ground and is yielding fruit in abundance. The seminarians taught our first brothers and the foundation of our bookbindery was laid. Just go into our library and look over the stately row of well bound magazines, or over the many books that parade their new covers and you see the traces of our brothers' service to the community. It proves what a world of good an efficient master can do among our candidates, who are eager to learn and to become useful members of the Society. They are ambitious. "Wait a few years," they say, "and this, our little bindery, will develop into an imposing printing-plant. This enthusiasm for the apostolate of the press is a family trait of the Society of the Divine Word. Let us hope that our brothers will soon be privileged to enter upon this service, so dear to our saintly founder. How glad he was when the first small hand-press was set into operation. On that day he called the entire community into the press-room and as half the village looked on, he was the first to turn the fly-wheel. We are sure, that Father Arnold Janssen, our founder, highly favors all efforts made, to let St. Augustine's Seminary step in line with all the other great establishments of the Society that have their printing-plant.



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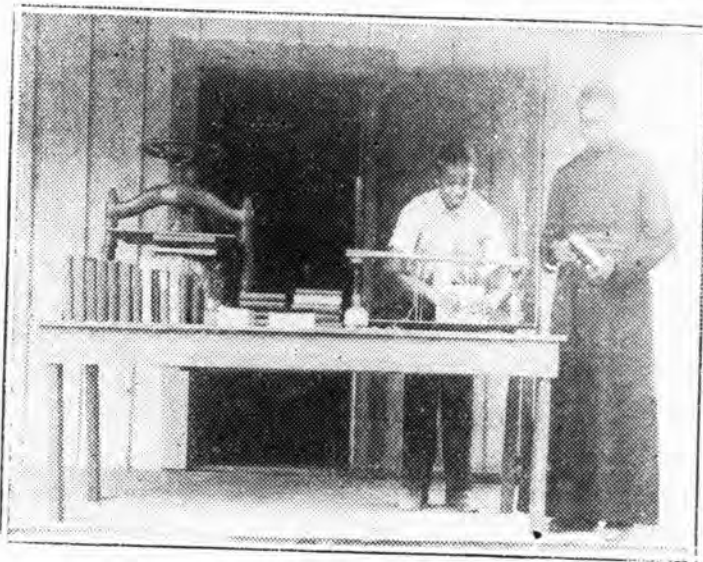
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Archbishop McNicholas For Negro

THE Most Reverend John T. McNicholas, O.P., Archbishop of Cincinnati, speaking to the delegates of the National Catholic Interracial Federation urged Catholics to defend and champion the cause of the Negro and by means of a "militant" group to bring that cause before the public.

His Excellency declared that "at the table of the Lord there is no discrimination." "Catholics," he added, "must learn to recognize their duty to see the colored man as a brother."

"Our Catholics can be made sympathetic to his cause, of that I am convinced. It is impossible to have moral control so long as there exists bad housing and living conditions. We need a committee to keep before the public the need of good housing for the Negro. Has any provision been made for him? Let his cause be brought before the public by a militant Catholic group.

"More care should be given Negroes in our hospitals. I am happy to say that our Sisters of the Poor of St. Francis are giving devoted attention in the measure in which they can, to the most neglected Negroes of the City. Opportunities ought to be given Negro physicians and nurses to care for their own people in our General Hospital.

"I shall be very happy to encourage many groups of Catholic Action among our colored people.

"I can have no enthusiasm for the hard and selfish commercialism of our day that is bringing the Negro more and more into our industrial life. I wish it were possible for him to be located in rural sections where he could receive attention and direction. He needs both.

"I am anxious to see Negro priests in the ranks of the clergy of this Diocese. I would also like to see colored Sisters working among their own people. We have been praising the little work that we have attempted; but let us recognize very frankly that we have merely scratched the surface. We need at the present time several other Negro churches; and even more necessary than churches are schools. I am consoled to know that many of our young priests, earnest, zealous and capable, are anxious to give themselves to the Negro apostolate.

"I wish all the religious communities of men in this Diocese would be willing to take over a Catholic mission for the Negroes some place in the Diocese. It is encouraging, indeed, to see several communities of Sisters of Cincinnati going to far-off China. It is gratifying to know also, that the Motherhouses are assuming the financial responsibility of these missions. With all my heart I wish to approve and encourage this missionary apostolate. I hope the same Sisterhoods will consider the foundation of Negro missions in the South, if invited by Bishops to do so. I wish to assure them that I will be most happy to have them undertake some work among the Negroes of this Diocese."

Danny's Sacrifice

CLARENCE J. HOWARD, S.V.D.

GEE whiz! Ain't dat sump'n swell to have!" Eyes wide open with surprise and delight, little Danny pressed his chocolate-brown nose flat against the big glass window. Yes, there it was—painted a shiny black with bright metal trimmings and crystal lenses, standing in a prominent place—a real honest-to-goodness magic lantern!

The shop window was full of other toys—dolls, drums, steam-engines and numerous other things which delight the hearts of children—but none of these held any attraction for 10-year-old Danny Wilson. Danny was all-absorbed in contemplating the wonderful magic lantern with its box of colored slides. What a companion that would be in lonely hours, of which there had been many since mama and papa had died and been laid to rest in Saint Peter's cemetery; for they were both Catholics, and so was Danny.

Danny heaved a big sigh. His longing eyes sought out the large cardboard sign under the magic lantern which read: "CHRISTMAS SPECIAL, \$1.00."

One dollar! A fortune to poor Danny. But, oh how he wanted that magic lantern for Christmas! Should he ask his Uncle John? Danny's thoughts wandered back over the past few months since his mother's death, during which time he had been living with his Uncle John. How many times had he gone to bed hungry. How often had not his poor threadbare clothes been literally worn to rags before uncle would buy others for him. Why, once Uncle John, being a non-Catholic, had even threatened to take him away from St. Peter's Mission School and send him to the public school where, as Uncle John himself expressed it, "Dey don't charge a cent fo' to edycate chillun!"

No, Danny finally decided, he dare not ask Uncle John to buy him this magic lantern for Christmas. Then how in the world was he to get it? Danny puckered his brow and tried to think up some plan.

Suddenly a happy thought struck him. Why not try to get the money himself by working for it? There was Mrs. Greene who was always willing to give a few pennies to have her kindling wood chopped up. Then there was old Mrs. Pickens; she often gave a penny to any boy who would run an errand for her. And there were other neighbors who sometimes wanted odd jobs done. With these plans rushing wildly through his head,

Danny cast a last look at the magic lantern, then dashed off down the street.

That night, after a busy day, Danny counted up his profits. Nine cents! Not a bad start. Christmas was still three weeks off, and if business kept up this way the magic lantern would be his for Christmas. Danny said his prayers fervently and gratefully that night, and went to sleep to dream of Christmas and Santa Claus and—magic lanterns.

The next two weeks were busy ones for Danny. Of course, he went to Mass every morning, for, as he said, "dis was a job fo' de good Lord to handle." After school and after home-work, Danny spent most of his time going from house to house in his neighborhood looking for odd jobs and errands. And so the first two weeks passed.

But then something happened! It was Monday afternoon of the last week before Christmas. Five minutes before the closing-bell rang, Sister Julia announced that she had a proposition to put before the class. Forty little black and brown faces looked up expectantly, and Sister began:

"It is about our Christmas Crib. You remember, children, that last Christmas Father bought some little statues of the Infant Jesus, Mary and Joseph, and a few lambs which we placed on a table in church and decorated with flowers and potted plants. It did not look much like a Crib, but it was the best we could do at the time.

"Now, yesterday, while looking over the things that have to be put in readiness for Christmas, I thought what a nice thing it would be to have the rest of the Crib; a real stable with a tiny manger and a pretty background to make the Crib complete. But you know Father is so poor and has had so many bills since school opened, that I dare not ask him to buy the things we need. Now, my proposal is, suppose we make our church a present of a Crib? It will be just like giving a house to Jesus. I spoke to Mr. Meadows, the carpenter, yesterday, and he is willing to make the stable, the manger and the background with small houses lit up by tiny electric bulbs. Mr. Meadows offers his work free if we furnish the material. Now, how many of you are willing to help buy the material needed?"

Forty little hands shot up at once. All the children, even the non-Catholics, were enthusiastic.

(Continued on Page 12)

AS THE seminarians increased the temporary major seminary building became inadequate. It was therefore decided to erect a new building. In the spring of 1933 ground was broken for the new major seminary and by September the building was completed. The major seminary building, constructed of rough-texture red-face brick, is of a strictly modern type of the Spanish colonial style.

The ordination of any man to the priesthood is an outstanding event in his life. But on May 23, 1934, an ordination took place at St. Augustine's Seminary which attracted as much attention as any such ceremony in the history of our country. On that day the Most Reverend Richard O. Gerow, D.D., Bishop of Natchez, raised to the priesthood four young colored scholastics of the Society of the Divine Word, at St. Augustine's Seminary. The candidates were the Reverends Maurice Rousseve, of New Orleans, La.; Vincent Smith, of Labanon, Ky.; Anthony Bourges, of Lafayette, La.; and Francis Wade, of Washington, D. C. That was the first time that any such group of colored candidates were ordained in the United States. That May 23 marked the beginning of a new chapter in the history of St. Augustine's. The launching of this new project—the native clergy—is of great significance to the Catholic Church in America. In regard to the work of these colored priests of the Society of the Divine Word, who are at present conducting a parish of 2,000 souls in Lafayette, La., the Most Rev. Jules B. Jeanmard, D.D., Bishop of Lafayette, writes in a letter to the American Board of Catholic Missions: "Our Holy Father's dream is fulfilled; a native clergy spreading Christ's Kingdom among their own race, a vast good resulting to the race thereby. As for me, after observing these young men at work and the enthusiastic response of their own people, we feel that

History of St. Augustine

By NORBERT LOHUL

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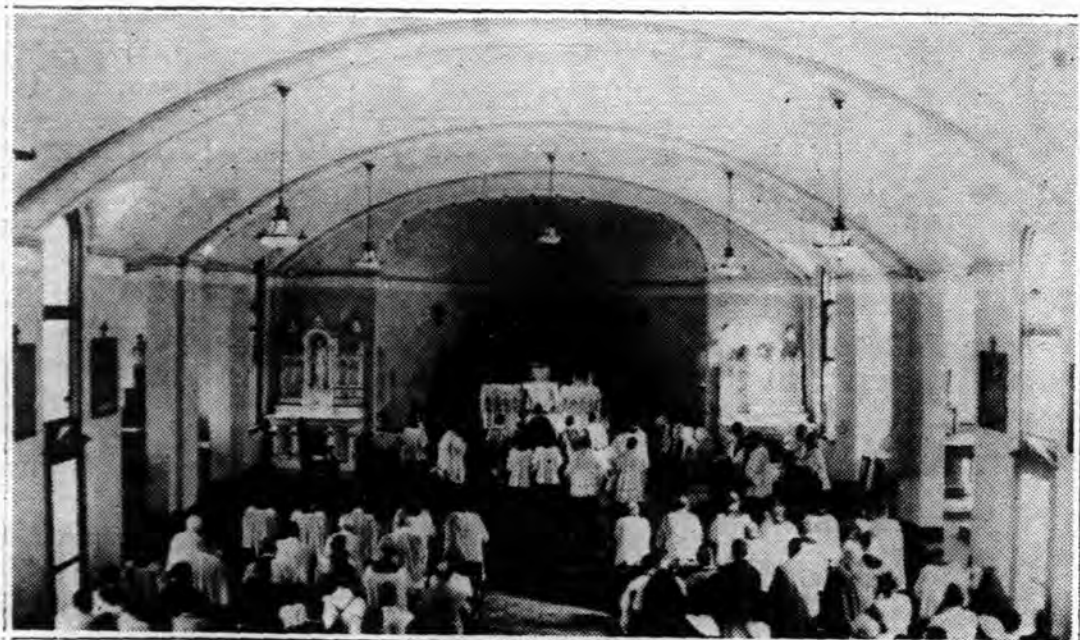
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others were admitted to the novitiate. At present there are nine brother novices and besides eight postulants who will receive the habit of the Society in due time. It is a humble beginning, but with the grace of God also this new project will grow and prosper.

As the number of scholastics increased so also during the last years the number of college students for the priesthood and candidates for the brotherhood has increased considerably. This is a matter for rejoicing; for the colored race should be given every available opportunity of taking part in the mission work of the Catholic Church. Since the number of colored students and candidates increased, their living quarters have become inadequate. In order to provide sufficient accommodations for the students in the minor seminary, the chapel—which



Major Seminary



Interior
Of Chapel



Augustine's Seminary

BERT L. CHULER, S.V.D.



Major Seminary

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In March, 1936, ground was broken for the erection of the new chapel. The Very Rev. Carl Wolf, S.V.D., Subprovincial of the South, turned over the first shovelful of dirt, and from then on the

work on the foundation began. The ceremonies of blessing and laying of the corner stone of the new chapel took place April 20, with the Most Rev. Joseph F. Rummel, D. D., Archbishop of New Orleans, La., officiating at the invitation of the Most Rev. Richard O. Gerow, D. D., Bishop of Natchez, Miss. Throughout the summer, the work on the chapel went on steadily and was completed by September. On September 30, 1936, amid impressive ceremonies. His Excellency Bishop Gerow, dedicated the new chapel in honor of St. Augustine, Bishop of Hippo in Africa. Attaining a length of one hundred and five feet, with a forty-foot width, the Seminary chapel is an imposing picture of architectural masonry, rising aloft to a height of thirty-two feet.

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The growth of St. Augustine's in its personnel has also made great strides during the past year. Today the seminary has fourteen priests of the Society and one lay teacher engaged as professors in the high school, college and seminary course. The rest of the personnel consists of fifteen seminarians, two brothers, nine brother novices, eight postulants and forty-four students.

St. Augustine's is still forging ahead with chivalrous ardor. The Society of the Divine Word has seriously undertaken to apply to the Negro missionary problems in this country the ideal of the Church in every age and country, that is, that the work of the Church be carried on by a native priesthood. It is true that there has been missionary activity among the Negroes both by diocesan and regular clergy and there have been Negro priests at work among their own people. But the foundation of the seminary, a little over a dozen years ago, marked the first organized effort to secure for the Negro of the United States the services of priests of their own race. The seminary is devoted exclusively to this work and with the advancement of another class of seminarians to the ranks of the priesthood and the opening of the novitiate for the brothers its success may be regarded as certain.



Faculty Building



INTENTIONAL SECOND EXPOSURE

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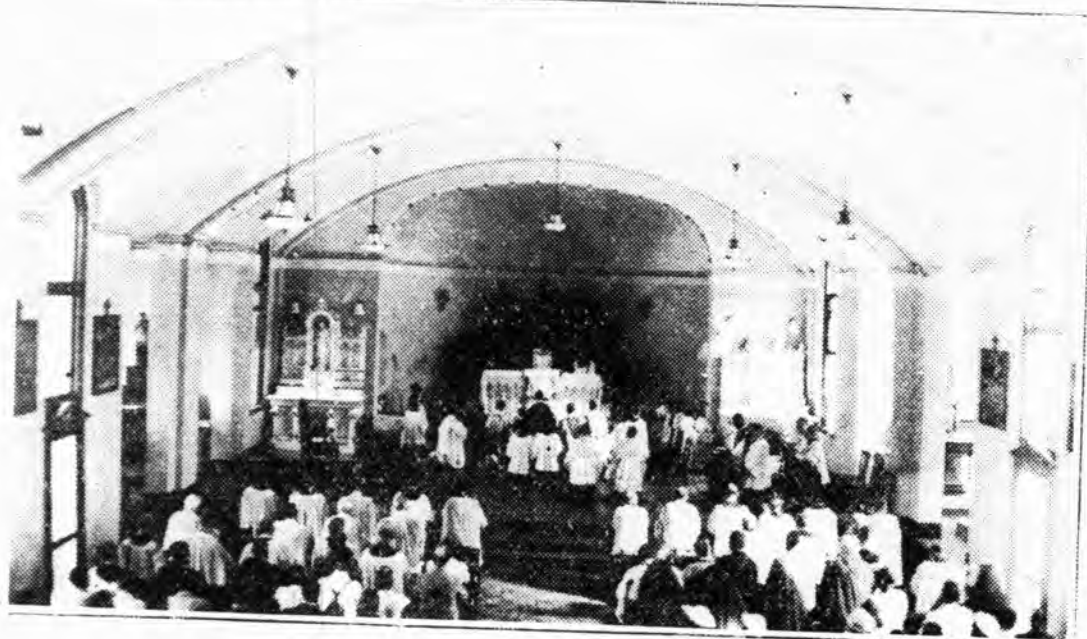
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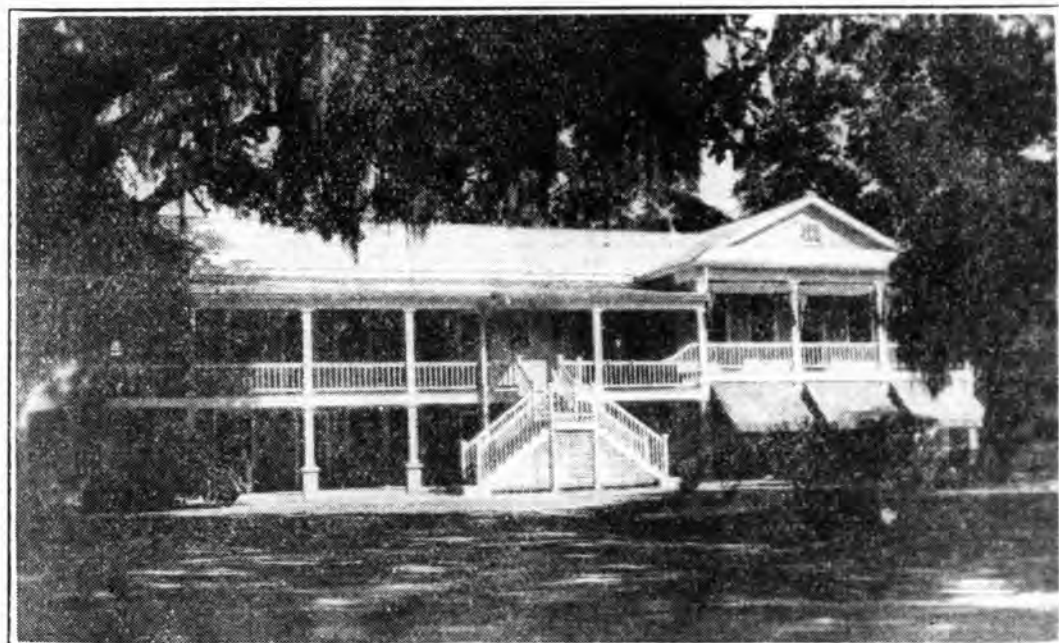
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Faculty Building





Announcer: "Good evening, ladies and gentlemen, this is station WSAS at St. Augustine's Seminary. Again we present the one and only—the news-gatherer-extraordinary. Ladies and gentlemen, Mr. Newshawk."

Who says hello and howdy, as we prepare to ramble among the news items of St. Augustine's.

Since we last broadcasted, folks, many important things have happened at St. Augustine's. Many improvements were made. Besides there were a number of solemnities, each bringing its own joys. Still there was hard and serious work done. In order that I may not forget anything, I shall follow the order of events, beginning where I left off in the last broadcast.

We were so enthusiastic over our new chapel, which we like more and more each day, that we devoted almost our whole attention in describing it to you, so that we forgot to mention other important improvements. The students' building had been literally turned upside down, believe it or not. In the first place, the old main entrance, which was simply a waste of space, was removed and two rooms are now in its place, one of which is used for a biological laboratory, and the other is a locker-room. What was before the side entrance to the building is now the main entrance. It is greatly enlarged and substantial steps lead up to a double door. The old chapel is now a large study-hall, which is big enough to assemble all the students. Another thing which was added to the students' building was a fire escape. We feared that if this improvement was left undone any longer, there might be an occasion of serious disaster in case of fire. The laboratory for physical sciences was moved to one of the old sacristies, while the other sacristy was converted into a library. From all these changes, folks, you can see how rapidly St. Augustine's is growing. This would not be so, if it were not for the help, material and spiritual, which you have given us. We appreciate it, and we, on our part, try to save wherever possible, so that your money will reach farther and bring greater results.

To give you one instance of our economy, the brothers are busy in cutting

down trees in the forest, hewing logs, sawing lumber and stacking it in great quantities, to be used for fuel on the chilly days—still it is true what they say about Dixie. In this way we save on coal. The pigs, which are also in charge of a brother, furnish us with meat, thus reducing the meat bill. The brothers, with their many and varied trades, you see, are our greatest means of saving and developing.

Since we have our new chapel, folks, we have been able to conduct solemn services in a "big way." The first solemn liturgical ceremony held was Forty Hours Devotion, on the three days preceding the Feast of Christ the King. It opened on Friday morning with a High Mass and procession with the Blessed Sacrament and lasted till Sunday evening. At regular periods the priests, scholastics, brothers and students changed with one another to do homage uninterruptedly to the King of Kings on His Eucharistic throne.

Then, folks, there came the day of Ordinations. The morning of November 1, the feast of All Saints, was the time fixed by the Most Reverend Richard O. Gerow, D.D., Bishop of Natchez, to confer on our theologians the next orders. His Excellency raised Rev. Clarence Howard, S.V.D., of Norfolk, Va., and Rev. Francis Wells, S.V.D., of St. Louis, Mo., to the order of subdeacons. We need not tell you that this was a big day in their life. Realizing as they do, there are but two steps until they will have reached the goal of their cherished desires—the priesthood, their hearts are filled with the joy of anticipation. Next May this happiness will be theirs. In addition to the order of subdeacon, His Excellency also conferred the first two minor orders of ostiary and lector. The candidates for these were: John M. Kist, S.V.D., of Johnstown, Pa.; Joseph O. Bowers, S.V.D., of British West Indies; Walter Bowman, S.V.D., of Washington, D. C.; Carmen Chachere, S.V.D., of Onelousas, La.; John Dauphine, S.V.D., of Port Arthur, Tex., and Leo Woods, S.V.D., of Kokomo, Ind. So far this is the largest class ever to have approached the bishop for orders at the seminary.

November 2, All Souls' Day, a Requiem High Mass was offered for our deceased benefactors and for all the souls

which our friends recommend to us to remember on this day. At this High Mass all the priests, scholastics, brothers and students assisted and sang in union with the chant choir, located in the sanctuary.

Recently there was made another addition to the chapel in the form of two altars. The carpenters, in a short time, shaped two plain, but beautiful wooden altars to be placed in the side chapels of the church. There are now seven altars, so that seven Masses are said at one time every day.

Here's a little "public secret," folks, which we're going to pass on to you. Although most of us have not seen it yet, we hear that the scholastics have acquired a beautiful large hand-painted picture of St. Thomas Aquinas, who as you know, is the Patron of all Catholic students of philosophy and theology. It will be brought before the public, we hope, next March 7, the feast day of the Saint, on which day a program is given in his honor, by the scholastics.

Here's an item of particular interest to you, folks. We celebrated, what we call, "Family Feast," this year on the 4th of November, the eve of the feast of Blessed Martin de Porres, the first American Negro to be beatified, who as we hope, will soon be raised to the dignity of Saint according to the Church's laws. A public novena to this beatified servant of God was conducted in preparation for his feast, November 5. On the eve of his feast a delightful and inspiring program was held in his honor. The program consisted of speeches and songs, and was closed with an address given by the Very Reverend Rector. On the feast itself, a High Mass was sung in which the whole community participated. With eager hearts we await the day of Blessed Martin's solemn canonization, that we can say, "Saint Martin, pray for us." Meanwhile let us pray that God will hasten the process of his canonization, which

Merry Christmas and a Blessed New Year

To all the Benefactors
and Friends of
St. Augustine's
Seminary

already seems not too far in the distant future.

During October we had a distinguished visitor in the person of the Rt. Reverend Ignatius Esser, O.S.B., Abbott of St. Meinrad's, St. Meinrad, Indiana, who came with the Reverend Norbert Spitzmesser, O.S.B., Aurora, Ill., to visit the seminary.

Our Subprovincial, the Very Reverend C. Wolf, S.V.D., gave the scholastics and brothers an interesting slide lecture on his former mis-

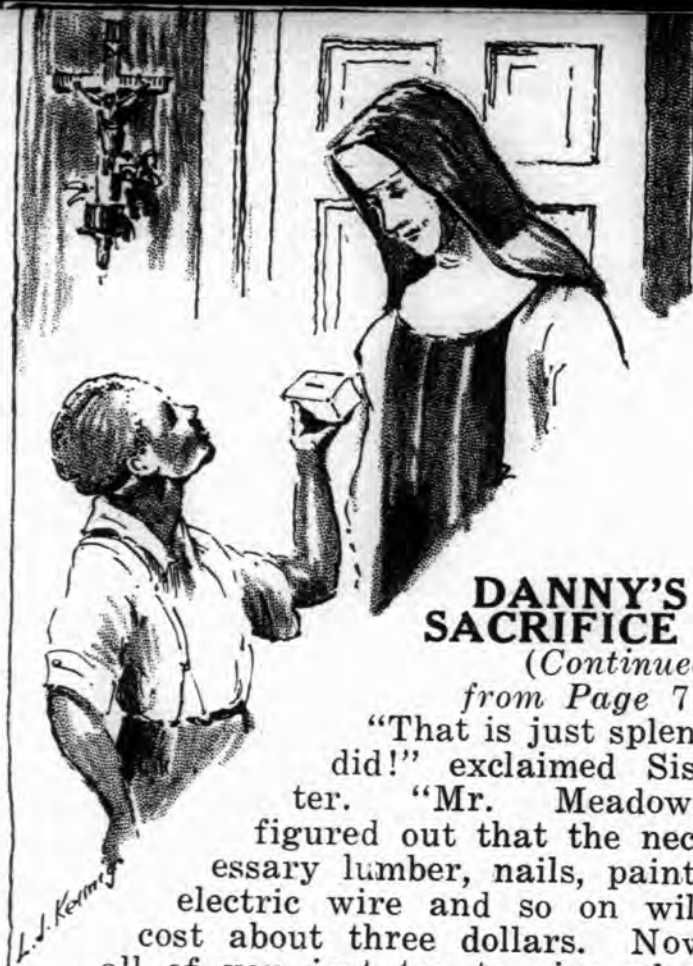
sion in Africa before the late war. His missionary zeal made manifest in this lecture fired them on to will and do great things also for the Lord of the harvest.

If you were here the second week of November, folks, you would have smiled to see the marked turn to seriousness and activity on the part of the students—it was examination time—which as every student knows, is no time for loafing, but for serious study. After the examinations they were back at work again with greater determination to keep pace with their professors.

Thanksgiving Day is synonymous with Field Day in the vocabulary of the students of the Minor Seminary. With an enrollment, larger this year than ever the competition was keen among the contenders for the prizes awarded in the various events. The morning was allotted to the several track and field events, besides tennis and handball. The greater part of the afternoon was taken up by a football game between two teams representing the high school and college divisions. Score: Highschool 0; College 0.

Now, folks, if this isn't enough it will have to do until the real news comes along. This is your news-gatherer-extraordinary, saying—Cheerio.

Announcer: "Ladies and gentlemen of the radio audience, you have been listening to the Newshawk of St. Augustine's. This station WSAS, the voice of St. Augustine's Seminary, Bay St. Louis, Miss."



DANNY'S SACRIFICE

(Continued
from Page 7)

"That is just splendid!" exclaimed Sister. "Mr. Meadows figured out that the necessary lumber, nails, paint, electric wire and so on will cost about three dollars. Now all of you just try to give what you can and the Infant Jesus will be very much pleased with you when He rests in His new Crib on Christmas morning."

At home, after school, Danny took down from the shelf his little tin treasure box, emptied the contents on the bed and began to count. Sixty-three cents! Thirty-seven cents short of a dollar, and only one week left before Christmas. By trying extra hard he might yet be able to make it. But to take away from what he already had would make his plan impossible, and then—good bye magic lantern! No, he could not give any of his money for the Crib, though he would have liked to. They would surely get enough without his few pennies. Besides, after Christmas, Sister might need something else; then he would help. But not now. Jesus would understand. Thus Danny reasoned with himself.

However, during the following days Danny began to feel more and more uncomfortable. Every morning he would watch the little line of eager contributors in front of Sister's desk. He counted them day after day and before the end of the week Danny had to admit, to his shame, that he was the only one out of his whole class who had not given anything for the new Christmas Crib.

And to make matters worse, even the rosy vision of his Christmas magic lantern began to fade; for somehow that week odd jobs were harder to find than ever before.

On the last day of school before the Christmas holidays Sister Julia announced:

"The total amount of money thus far given for the new Crib is two dollars

have done splendidly and I wish to thank you from the bottom of my heart. Do not worry about the other seventy-one cents; only say a little prayer that some kind benefactor may help us out. In any case, I am sure that Mr. Meadows will trust us for the remainder till after Christmas."

That afternoon at home Danny counted the contents of his box once more. It was really not necessary, for he already knew exactly how much he had. He had succeeded in earning only eight cents that week, which gave him a grand total of seventy-one cents. Danny's heart sank. The day after tomorrow was Christmas. No, there was no chance now of getting that Christmas magic lantern. Oh, how he had set his heart on having it! He had gone to Mass every morning; had prayed hard every day, but—here Danny's despairing thoughts received a sudden check. Jesus had done this; of course He had. Didn't Sister Julia often say that Jesus behind His little door on the altar ruled over everything and everybody in the world? But why had Jesus, Who was so good, made jobs so scarce? Was it because he had been—selfish? Yes, that was the word: selfish. Hadn't he been selfish to Jesus, not wanting to spare Him even a few pennies? Had Jesus refused him the Christmas magic lantern because he, Danny, had refused to help get Jesus a Christmas Crib . . . ?

That evening, just before supper, the front door bell of St. Peter's Convent rang. Sister Julia opened the door and was confronted by a little dark figure, panting for breath.

"Why, Danny, come inside. What in the world is the matter? You are all out of breath and your coat is wide open on such a cold evening as this. Is there anything wrong?"

For answer Danny thrust a small tin box into Sister Julia's hand.

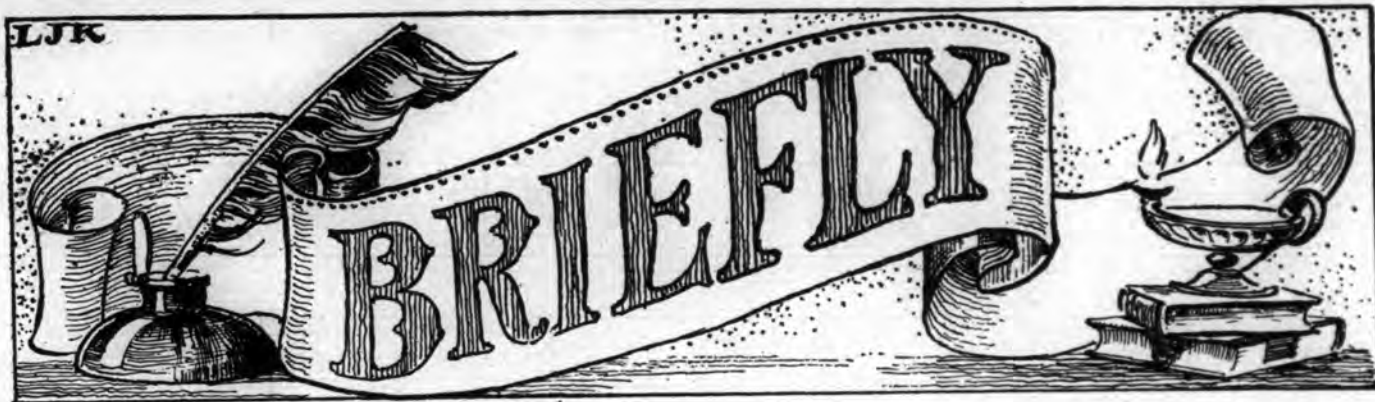
"Sistah, yere's de seb'ty-one cents yo'all needs fo' Baby Jesus' Chris'mus Crib. I'se been so sel-selfish." And the child burst into tears.

Sister Julia, very much puzzled, tried to soothe him, and at the same time to get to the bottom of this mystery. Gradually Danny calmed down, and between sobs, told Sister Julia all. Sister's first impulse was to give the money back to Danny, but when the child saw this he began crying anew.

"N-n-no, no, Sistah. I w-w-wants yo'all to keep all dis yere m-magic lantern m-m-money fo' de Crib, 'c-c-cause I'se been s-so selfish to Jesus."

Sister Julia saw there was no way out except to keep the money, but she was thinking hard. And while she comforted the sobbing Danny, a plan was forming in the back of her head.

(Continued on Page 14)



BORNE up by faith, a force that brooks no obstacle, the members of the Holy Name Society, at their national convention held in New York, formulated the following resolutions which have a direct bearing on the Negro race:

"BE IT RESOLVED that the Holy Name Society with its enrollment of 2,500,000 members urge with holy emphasis on each and every member the great good for souls that will come from a real Christ-like attitude of justice and charity toward the members of the colored race;

"AND FURTHER BE IT RESOLVED that each member pledge a whole-hearted participation in the crusade of prayer for the canonization of Blessed Martin de Porres, O.P., a Negro Dominican lay Brother of South America, whose elevation to the highest honors the Church can confer upon her holy servants will not only publicize the universal character of the Catholic Church, but also direct attention to two outstanding virtues of his life—humility and charity—without which no interracial brotherhood in Christ can ever obtain."

INTERRACIAL REVIEW.

MYLES Paige, a Negro Catholic of New York City has the honor of being the first Negro ever to sit in Magistrate's Court. Mr. Paige who was appointed by Mayor LaGuardia will succeed Nathan D. Perlman who has been elevated to the Court of Special Sessions.

Having received his Bachelor of Arts degree at Harvard University, he received his Bachelor of Laws and Master of Laws degrees at Columbia University. He was admitted to the New York bar in June, 1925. At one time he was a Deputy Attorney General in charge of the Workmen's Compensation Division. A member of the Fourth Degree of the Knights of Columbus and an active civic worker in Harlem, he is at the head of the North Harlem Community Center besides being affiliated with several other societies and organizations.

THE BROOKLYN TABLET.

DOCTOR Charles W. Maxwell, a well known Negro surgeon of Philadelphia, was but recently appointed po-

lice surgeon by the City Council and his election, general opinion averred, was a wise choice in view of the fact that he has every qualification for such a position.

Doctor Maxwell is a native of Sumner, S. C., and son of the late Senator H. J. Maxwell. He matriculated at Howard University Medical School in 1904.

THE PITTSBURGH COURIER.

THE National Youth Administration has approved grants totaling \$56,000 for additional aid to Negro graduate students at Howard, Fisk, Michigan and Atlanta Universities, Merharry Medical College, Gammon Theological Seminary and the Atlanta School of Social Work. These grants are made from a special fund which has been set aside for Negro graduate students in the office of the National Administration in Washington.

THE PITTSBURGH COURIER.

ACCORDING to the report of the last biennial convention of the Knights of Peter Claver, the sum of twenty-eight hundred and fifty dollars from the charity fund were distributed to thirty-five worthy institutions and individuals.

The Knights of Peter Claver is a Colored Catholic Fraternal Organization, which is predominately in the South.

THE CLAVERITE.

HOW is the Negro disposed toward the Church? The following paragraph taken from the Denver Register is an answer to this question: "Recently, Mr. and Mrs. Ellis Jordan, Negroes, and their entire family of nine children were baptized in the Mission of St. Benedict the Moor by the Capuchin Fathers at Milwaukee."

THE Reverend John Rottman, S.J., was recently appointed pastor of St. Peter Claver's Church at Tyler, Texas. The mission is new and marks the beginning of a Negro Apostolate in the Southern city. It numbers at present twenty-four adult colored Catholics. The Tyler mission is in the diocese of Dallas. It is the third mission for colored people in the vast territory of 50,000 square miles.

OUR COLORED MISSIONS.



DANNY'S SACRIFICE

(Continued from Page 12)

When Danny had stopped crying long enough to eat an apple which she had brought him, Sister bundled him up in his coat and sent him off home with these words:

"Don't worry, Danny. Jesus is very much pleased with you now. And remember, He always gives us more than we give Him."

During Mass on Christmas morning Danny was in the seventh heaven. There were hundreds and hundreds (so Danny thought) of flowers and candles on the altar. But best of all was the new Christmas Crib with high mountains and tiny houses all lit up, and in the very middle a little stable with Mary and Joseph, and the Baby Jesus lying in a manger, and white, woolly lambs lying peacefully around. Oh, it was all so beautiful; and he, Danny, had helped to buy it for Jesus. The joy of it all filled his soul. Then the altar bell rang and Danny bowed his head. At Communion time he went up to the altar to receive the Baby Jesus into his heart. Never before had Danny felt so happy.

An hour later Danny was sitting alone at home. Uncle John was away enjoying himself, but Danny did not care. Images of the altar, the many flowers and candles and the lovely Christmas Crib still floated before his eyes. After Mass he had stayed and looked and prayed, and had hardly been able to tear himself away from the Christmas Crib he had helped to buy for Baby Jesus.

Danny was aroused from his reverie by a gentle knock at the door. On opening it he was both surprised and embarrassed to see a tall, kind-faced white lady standing there.

"Are you Daniel Wilson?" the lady inquired.

"Y-yas'm," stuttered Danny, a bit frightened.

"Then a Merry Christmas to you!"

the lady responded, smiling. "I was sent here by someone who likes you very much, so do not be afraid." The lady turned and called to someone outside: "This is the right place, James. Bring the things in here."

A chauffeur entered, placed two large packages on the floor and went out again. Danny's eyes opened wide with wonder.

"I was asked to bring these to you," the lady said, smiling sweetly. "They are yours, so open them up."

Danny hesitated a little, but seeing the lady looking so kindly, he moved over to one of the large packages and began tearing off the wrapping paper, although he was all confused and couldn't make heads or tails out of the whole affair. A thick cardboard box was inside. Danny took off the cover, and his eyes fairly bulged. The box was filled to the brim with candies, cakes, nuts, apples, oranges, and everything. Danny stood with mouth and eyes wide open. Then he turned to the lady.

"Yo'all don't mean to tell me dat all dis yere good stuff is fo' me myself?"

"Yes, every bit of it," answered the lady, laughing.

"Lady, I sho' thanks yo'all, an' I'se gonna 'member yo'all in my prayers." Then suddenly, "But, Lady, who lak's me so much dat dey sent yo'all yere to bring me all dis good stuff? I sho' 'nuff would lak' to know."

The lady quickly changed the subject: "The other box is yours also. Are you not going to open that too?"

This time Danny did not wait for a second invitation. In a moment he had the heavy wrapping paper off and then—Danny actually jumped for joy at what he saw. There, in the middle of the floor, was the biggest magic lantern he had ever seen! Not indeed the one he had admired so much in the shop window and had worked so hard to get, but another one; better, prettier and three times as big, and with SIX boxes of slides. Danny turned triumphantly to his benefactress:

"Now I know who sent you'll now I know! It was de Baby Jesus. Yassuh! Sistah Julia said dat He allus gives us more'n we give Him. Jes' 'cause I give all my magic lantern money fo' to he'p buy Him a Crib, He's done sent yo'all to bring me dis pow'ful fine magic lantern, and all dis yere good stuff. I'se gonna thank Baby Jesus right now, dat's what I'se gonna do." And suiting the action to the word, Danny scrambled to his knees and began to pray as only a grateful child can pray.

The lady silently brushed away a tear and in her heart thanked God that she had been both willing and able to perform this little act of charity for Sister Julia.

Our Mother Of Perpetual Help Novena

INTENTIONS: { January 1-9—The Return of All Religious Sects to the Catholic Faith.
February 1-9—The Success of the Eucharistic Congress in the Philippines.

O Mary pray
for our Chris-
tian people.

Mother of
Perpetual
Help, pray for
us!



O, Mary
show thy
motherly, lov-
ing heart to
every one of
the human
race.

Dear Friend:

In the litany of the Blessed Virgin, we salute Mary as "Queen of the Apostles"; and rightly so. For when Christianity was being preached, she too helped to bring souls of different religions to the one true faith. Although now in heaven, Mary is still interested in this apostolic work. This month's intention offers to us this good work for our missionary zeal. In order, however, to be successful we will unite our efforts with Mary. "All good works that do not succeed," says Father Faber, "fail because they have not enough of Mary in them." Therefore, we will join our prayers with our heavenly Mother. Let us beg Almighty God to grant His grace to the thousands who do not belong to the True Fold, so that they may be converted, help to bring other souls to Christ through Mary.

We read in St. Mark's Gospel, that one day, some mothers brought their children to Jesus. They wanted Him to touch and bless them. The disciples, however, sought to prevent this. This month, during the Eucharistic Congress in the Philippines, our blessed Mother will also bring her children, the Filipinos, to Jesus. She will want our Lord to touch their hearts with greater love for the Catholic Faith. She will want Him to bless them with more native priests and religious. Shall we act like this disciples did towards those mothers of Israel? On the contrary. We will join Mary in her request. Therefore, let us fervently pray with Mary during this month for the success of the Eucharistic Congress in the Philippines. The Philippines, you know, is the only Catholic country in the Orient. The rekindling of its Faith will help much in the conversion of Japan and China.

SEND US YOUR INTENTIONS A FEW DAYS BEFORE THE NOVENA BEGINS. YOUR INTENTIONS WILL BE INCLUDED IN HUNDREDS OF PRAYERS, IF YOU JOIN US IN THIS MONTHLY NOVENA.

STOP! THE INVESTMENT FOR LIFETIME and ETERNITY

Do not sign your will!

Consider:

1. That thousands of wills that were intended for charities are broken.
2. That there is always a tedious delay before provisions of your testament will go into execution.
3. That we can settle your will to your entire satisfaction thru our Annuity Plan.

WHAT IS THE ANNUITY PLAN?

SIMPLY this: you deposit with us any amount desired, and upon this sum we pay you interest at the rate of five to seven per cent a year, *as long as you live*, and furnish you a legally executed annuity contract of the *Society of the Divine Word*. At your death the amount deposited will be used for the education of colored priests.

Thus your income is *fixed and guaranteed for life* at a good rate of interest—*more than you can get on any other investment with equal security*. And further, you are *absolutely sure* that during your entire lifetime there will be no changes in interest paid, no losses due to bad times, or poor investments, or bank failures, or sudden reverses, or the many unforeseen causes that lead to financial distress. Your interest is always forwarded *promptly*—never a day's delay.

And as to SAFETY—you have back of your investment the resources of one of the GREAT CATHOLIC RELIGIOUS ORDERS, which go on from decade to decade and century to century.

Write today for a free booklet of the Annuity Plan, and you will forever thank us for having said: STOP!

St. Augustine's Seminary

The Reverend Rector

Bay St. Louis, Miss.

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26, 1926, at the Post Office of Bay
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of March 3, 1879.

"Thy Neighbor"—The Negro

Supernatural love is a pious affection of the soul by which we love our neighbor in God and for God. By its means, we love our neighbor not because of his merits or of his fine qualities, but because we love God, and because the love of our neighbor is a necessary and inseparable consequence of the love of God. If I really love God, I ought to be happy to give myself to all that He desires, to what He wills, to what will give Him great pleasure. Now God, the common Father of the great family of human nature, desires and wills that all His children should love one another, and form together but one heart and but one soul. His pleasure is to see them all linked together in the sweet bonds of reciprocal charity; and to exclude a single individual—and this includes the Negro—from this family affection would be to offend Him. If I really love God, I ought to love His friends—this includes the Negro—who are very dear to Him; to love His children—this includes the Negro—whom He loves as tho they were His other selves. Now, all—the Negro included—without exception are friends of God; friends whom He has loved to the extent of delivering up His Son

to death in order to save them, and whom His Son loved to the extent of dying for them. All—the Negro included—are His children; they have a right and on them is incumbent the duty of saying, "**Our Father, who art in heaven.**" Not tenderly to love a single one of these children of God is to wound our heavenly Father. If I really love God, I ought to love the members of Jesus Christ His Son, who form with our divine Savior but one body, of which He is the head. Now such are all men—the Negro included—and to such an extent that Jesus Christ has said, "**As long as you did it to one of these My least brethern, you did it to Me,**" and I will recompense it as such, if it be good, or I will punish it as such, if it be evil. If I really love God, I ought to love all whom He has given me as brothers and as co-heirs of His Kingdom. Now such are all men—the Negro included—all are my brethern both on my Father's and my Mother's side. On my Father's side, because all are, like me, children of God; on my Mother's side, because all are, like me, children of the Church and of the Blessed Virgin. All are co-heirs of the kingdom of heaven; we are all called upon to sit in glory, upon an immortal throne, and to glorify God throughout eternity, with one same voice and one same heart. It is true, then, that the love of God and the love of my neighbor are inseparable. We deceive ourselves if we imagine that we love God if there be a single man upon earth whom we do not love. Do we love our neighbor—the Negro included—with this supernatural love?

Let The Opportunity Slip Again?

NO OTHER group (the Negro) in America," says the Rt. Rev. Harrington, S.M.A., in the latest Report of the American Board of Catholic Missions of the work in the Belleville Diocese, "offers such opportunities for propagation of the Faith properly so called, and whilst conservation of the Faith amongst immigrants from our Latin borders, and in our scattered rural districts is certainly a work of Christian charity, within the household of Faith itself, we cannot lose sight of the fact that its propagation is the most explicit of the Divine mandates. Here we have, as it were, a nation within a nation—a vigorous, teeming, prolific people. Public schools, colleges and even universities—our public and quasi-public institutions, are opening up to them the cultural treasures and the educational lore of the ages. Issuing from the dark night of a bleak past, they may blink at its glare, but despite all theories to the contrary, they can absorb and do assimilate these things; but—and here is something to give us pause—whilst Negro schools are multiplying and always overcrowded, Negro churches are diminishing and half empty. I refer, of course, to Protestant Negro churches, for, outside a few districts, the Catholic Church never did have them in appreciable numbers. Every thinking man, interested in this people—in many respects an unknown quantity in our social economic and even political life—will again put to himself the question which, no doubt, earnest churchmen put to themselves in the reconstruction period of the late sixties and seventies: will the Catholic Church let the opportunity slip again?

The opportunity this time is not an emancipated slave population, it is an awakening intelligence backed by superb physical stamina and endurance. These things will live. Ethnological speculation cannot sidetrack them, or superciliously laugh them down. What a mighty truth was expressed in words by the dying Irish patriot who said: "It is not those who can inflict most, but those who can endure most that are ultimately victorious." All the injustices and tyrannies of history—past and present—re-echo this truth.

This, I think, applies to the Negro situation everywhere. It probably is true to fact in nearly all the dioceses of America. The priests and sisters devoted to the work in the colored field have done, and are doing, heroic pioneer work, for, restricted numbers and handicapped in resources, most gratifying local results are being achieved; but it still remains pioneer work, for these same financial resources are the stumbling block in the road to progress in the Negro apostolate.

To build up a mission establishment funds are needed, and these funds cannot be forthcoming from Negro Catholics—few in numbers and limited in resources—poverty stricken sometimes. Thus, to a great extent, from a practical standpoint, the development of Negro Catholic missions is merely an economic problem. They cannot build or support their own establishments as white Catholic groups usually can, and thus it becomes necessary that they get supplementary aid from outside. Frankly, I do not see any other practical way to finance missionary work such as ours."



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HERE is no force at present existing in the field of race relations which, to my mind, has greater potentialities than the Catholic Church." This statement, made by a non-Catholic, Elmer Carter, editor of *Opportunity*, a journal of Negro life, is contained in an interview with him published in the December number of the *Interracial Review*. A graduate of Harvard, he has interested himself in the problems of his race and was the author of "A Negro Protestant Looks at Catholicism," written in 1934 for the NCWC Feature service. The interview was obtained for the *Interracial Review*, by Margaret Clark.

"These potentialities," Mr. Carter added, "are diversified. One can see them clearly exemplified in, for instance, the fields of labor. In this all-important ground, covered by Catholics to a great extent, will the interracial ideal, once realized, show itself strongly.

"There can be no doubt that in the field of labor, including organized labor movements, employers

and employes, Catholics not only hold powerful positions, but make up a significant portion of the rank and file personnel. Once these people come to realize that their religious faith has constantly maintained the ideal of fair play and justice, and that any deviation is a deviation from the doctrine of the Church, then tremendous changes may well take place in race relations. The work of the Interracial council should be a powerful force in giving Catholics a vision of their duty to a fellowman."

Asked what the Catholic Church holds for the individual Negro, aside from material benefits, he replied: "The drama, the universality and unbroken history, the very nature of the Church, are good for the Negro. There is something, something which defies explanation, which the church gives its children; something of the attitude of the father with a child who is unwise, at times, but a child, nevertheless. Black or white, he gives the child not patronization, but paternalism in its broadest sense."

MASSSES

Send your offerings for Masses to St. Augustine's Seminary. Such offerings are always accepted with sincere appreciation. We are especially grateful for stipends sent to us, because they constitute for us one steady, definite and reliable way of supporting the Seminary.

GREGORIAN MASSES

Do not forget your beloved dead; give them this most precious gift, Gregorian Masses (thirty Masses said on thirty consecutive days). We also accept intentions for Triduims and Novenas.

Meet Our Brothers

JUST listen to one of our brothers and hear what he has to say about the deepest meaning of the brotherhood. "The life of a brother is similar to the candle in the sanctuary lamp. It is forever burning before the tabernacle of the Lord. But it takes a great amount of work before that candle deserves the privilege to spend itself while standing sentinel before the Eucharistic King. The wax must be purified and cast into a mould, and has to pass thru many a busy hand before it is ready for service and allowed to burn up its short life before the eyes of the King. So it is with a brother. He must be tried and purified as by fire and he must be cast into a mould to become both fit and worthy for his great service. When a young candidate enters the novitiate and receives the holy habit, he enters upon the most important process of purification and of moulding thru the hands of those whose task it is to make him fit for service. A two-year novitiate gradually and finally produces the "candle," which on the day of his profession is lit and placed before the altar of the Lord, where it is to remain until the last flickering flame has consumed all his life's strength, and his service comes to a most beautiful close."

Yes, this brother has the idea. That is a brother's life. To stand sentinel before the King and so spend his life in quiet, humble service, like the sanctuary light.

Meet our carpenter, brother Arnold. He is proud of the privilege to spend his life in a trade that is honored, more than any other, by the Carpenter's Son, in Nazareth. True, in following the life of a humble tradesman, our Lord sanctified all labor, still it is by far easier to see our Lord handling carpenter's tools than



Carpenter Shop

those of any other trade. A carpenter has more than any other tradesman the right to say that the Lord is one of his rank, or better, that He stands at the head of his profession.

Our carpenter shop is but a provisional building, and stands badly in need of the most necessary equipment. There are as yet no time-saving machines. Everything is done by hand. Most of all, the master to instruct the eager apprentice is still missing. But, just one look around—new altars, benches, shelves, wardrobes, table and bookcases, and all kind of repair work—will tell you that we have a carpenter.

Now, meet our tailor, brother Tarcisius and his assistant. If the carpenter claims our Lord Himself and His dear foster father as the sublime ideals and patrons of his trade, then the tailor has as much right to look up to Mary as his most inspiring model. Who knew better how to handle thread, needle and scissors than the Mother of Christ, who lovingly provided all that the little family needed to clothe themselves respectably and neatly? One of Christendom's most cherished relics—the holy cloak of Treves—is still a witness of Mary's skillful love. When our busy tailor attends to the needs of the community, he is following in Mary's footsteps. But, especially—since tailor and sacristan seem to go together—he is serving Christ when he repairs the sacred vestments as well as when he patches, mends, cleans and presses the clothes of his confreres.

It is this thought that brings sunshine in the brother's life, and reflects that sunshine upon the community. That is the secret of their happiness. They serve the King and spend themselves in His service as the sanctuary light does before His tabernacle.



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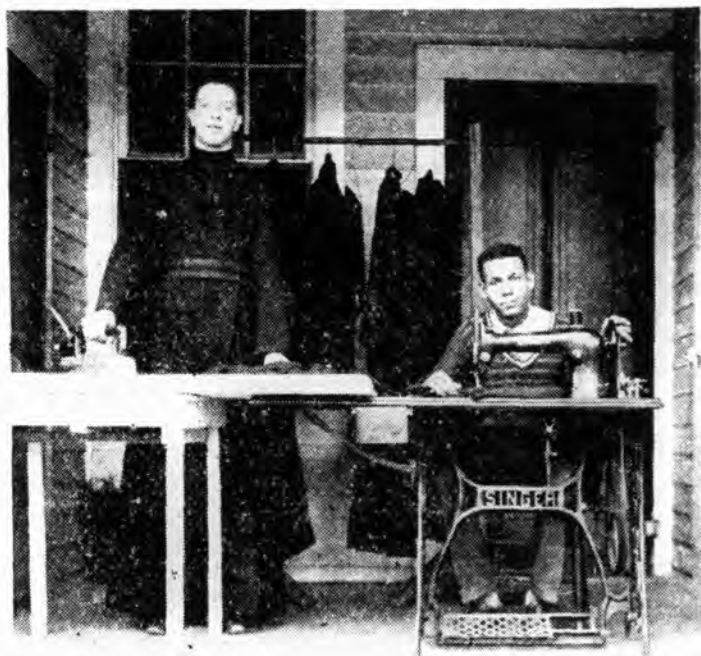
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As Youth Sees The Negro

IN the ECHOES OF CARMEL, published by the students of Mt. Carmel Schools in Louisiana, the following articles appeared under the caption: ALL MEN ARE EQUAL. We cannot refrain from printing Cecilia Humbrecht's comment on the three Manhattanville Resolutions.

"(1) To maintain that the Negro as a human being and as a citizen is entitled to the rights of life, liberty and pursuit of happiness and to the essential opportunities of life and the full measure of social justice."

The war amendments of the Constitution of the United States declares that all men are free and equal and that the Negro shall enjoy all the rights of an American citizen, including the right to vote. It is exceedingly unfortunate that the Constitution could not provide some means for erasing, once and for all, the nationwide prejudice that existed, and continues to exist, against that unfortunate race. But Americans are not made of stuff that forgets easily. They find it hard to treat as equal a race they have long held in subjection.

Law protects the Negro's life; his liberty we grudgingly admit to a very small extent, but he has precious small chance to "pursue happiness" with constant disapproval, hate and distrust hemming him in on all sides and pinning him down to a limited sphere. His opportunities for betterment are few and far between, and, altogether, he leads a narrow and mean existence.

True, some far-seeing leaders have endowed schools and universities throughout the country, while sympathetic men and women have dedicated their lives to the education and advancement of the Negro race. But it remains for the nation as a whole to adopt a more Christian attitude toward the Negro; to wipe out its hatred; to realize that the only difference between the Negro and the white is color, and that is accidental. His humble demeanor is a result of the years of subjection and uncharitable, un-Catholic distrust he has been forced to bear.

"(2) To be courteous and kind to every colored person, remembering the heavy yoke of injustice and discrimination he is bearing. To remember that no race or group in America has endured the many handicaps that are his today."

Almost from its very birth, America has subjected the Negro to endless in-

dignities, inflicted on him the lowest standards of living and conduct, and imposed upon him services that have rendered him disconsolate, bereft of even his rightful self-respect.

Since we have, indirectly through our forefathers, reduced the Negro to his present deplorable plight, and since we have not alleviated our prejudice through the years, is it not our duty to make reparation for this great injustice by open indication of our sympathy and understanding, our willingness to aid him in all efforts to upright himself, spiritually and materially, even at this late date.

Does it cost so much to be courteous? Shall we discriminate because of such an insignificant thing as color, which has absolutely no bearing in the Negro's conduct or self? Can we blame him for the condition over which he has no control, and which might easily have been ours? If so, we are certainly not Christian in the true sense of the word, and we accomplish nothing by loudly voicing the participation of all in the Mystical Body if we do not treat less fortunate members with equal courteousness and kindness, thereby practicing what we so eloquently preach.

"(3) To say a kind word for him (the Negro) on every proper occasion."

In speaking of a dejected people, oppressed by an unjust government, of workers laboring under unfavorable conditions, of poor people unable to procure the necessities of life, sympathetic phrases escape our lips, we lament their plight with words of indignant feeling.

In the Negro do we not find a dejected people, oppressed by unjust prejudice and laboring under unfavorable conditions, unable to change them until he is given a chance? Understanding his situation and realizing how hopeless his future must seem, it arises almost in the form of a Christian duty that we speak kindly of him on every occasion possible when a question of his position, feelings, rights, or privileges arises.

So many condemn him, so few defend him. He stands almost alone in a civilized world, looked upon as deserving of no consideration, placed in a deplorable position by those who blame him for it. Surely, a gentle word, the indication that someone realizes his predicament, will fall softly on ears so used to abuses and curses.

Replace the admonition, "If its not good, don't say it" with, say it and make it good."

Father Miller's School

By Clarence J. Howard, S. V. D.

FATHER MILLER was on the verge of discouragement. True, he was not easily discouraged. That was clear from the fact that he had accepted his appointment to the little Colored Mission of Sunville with joy. Three years as assistant in a big city parish had only sharpened his appetite for real mission work; wherefore he had begged of the Bishop to give him some real apostolic work on the Negro Missions. And the Bishop had taken his request literally, a bit too literally perhaps, for the Sunville Mission was generally acknowledged as one of the worst in the whole diocese. Yet Father Miller had beamed with joy at his appointment—and that, if anything, had shown that he had courage.

But tonight, as he sat alone in the poor shack which labored under the name of "rectory," Father Miller's courage had sunk almost to the vanishing point. True, he had known that the odds were against him from the moment he first set foot in Sunville. Closely hugging the bank of a river, Sunville was a sleepy Southern town of fifteen hundred inhabitants. The whole population, with few exceptions, was poor, but the colored population was more than poor; it was destitute! Father Miller saw at a glance that his brain would have to work overtime concocting pecuniary plans to keep his mission-plant going.

His mission-plant, did I say? That honorable institution consisted of a rickety, unpainted chapel, a well-ventilated rectory whose roof absorbed more water than a sponge, and an ancient dilapidated barn with its lone inhabitant—a horse that must have played a conspicuous part in the famous ride of Paul Revere—these constituted Father Miller's mission-plant. What, no school? There were almost two hundred colored children of school age in Sunville; and no school for them? No!

Father Miller had decided right off the bat that he must have a school. And right then and there, his troubles began. And tonight, as his thoughts ran back over his past two years in Sunville, Father Miller realized this and heaved a big sigh.

First, there had been the question of a place for the school. Father had cast longing eyes at the ancient, leaning barn. It wasn't much to brag about, but it would have to do for a start. Then the question of seats. Well that question was solved when Paul Revere's old nag got a new master and Father Miller re-

ceived in exchange some lumber out of which he made benches and at the same time repaired the old barn a bit. Getting pupils was no hard job, but getting a teacher was. Because of lack of sufficient education no colored person in all Sunville could take the job, while, perhaps for a similar reason, no white person would take the job. After much negotiating, Father had succeeded in importing a graduate of Xavier University from New Orleans; and a very efficient teacher she proved to be. As for her meager salary, the Ladies' Sodality of Father Miller's former parish had volunteered to pay that. So far, so good!

Father had opened his old barn-school with something like thirty-five children. When the second school-year had come, one hundred and forty children had presented themselves for enrolment. Father had done his best, even taking some of them into his rectory and teaching them there himself. He had gone begging for money to build a school at least worthy of the name. But there he had met opposition.

Up to then the Sunvillagers had been at most indifferent to the doings of Father Miller. But from that moment on they had become openly hostile.

The leader of the opposition had been, and was, "Boss" Larry Carr, political boss of Sunville, and owner and operator of the community's one and only industry—a sugar refinery. This lucrative institution furnished the main reason for "Boss" Larry's hostile opposition. Children worked cheaper than grown-ups; but not even black children could go to school and at the same time work twelve hours in the refinery.

A ghost of a smile forced itself on Father Miller's care-worn face at the recollection of this very logical reasoning of "Boss" Larry. Even then the priest had not lost courage; he had simply "lain low" for awhile. But then along had come a misfortune which had set him on the war-path, or rather "begging-path" again.

One night three weeks ago a mysterious fire of "unknown origin" had reduced his old barn-school to a heap of ashes. Father Miller had had his suspicions, but could prove nothing. However, he had lost no time in starting a campaign for funds with which to rebuild his school. He had gone personally to every home in Sunville. The

(Continued on page 12)

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Results appeared as if by magic. Every room was shining. Rooms, corridors, and windows flashed with bright-colored decorations. In chapel, too, all was prepared. The brilliantly decorated altars gleamed with candles and flowers. Then there was a spot that was to be a general favorite for a long time—the Crib. In this season, all roads lead to Bethlehem.

The preparation, however, was not for the exterior alone. The interior was duly cared for in its time. Besides other things, the entire community took part in a Solemn Novena, nine days preceding Christmas. During this novena the intentions of our friends and benefactors were especially remembered. The closing of the novena was made much more impressive by the singing of Solemn Matins from the office of Christmas.

At eleven-thirty Christmas Eve, the members were awakened, to attend the procession to the crib and Midnight Mass, by the members of the band, who, stationed at a central point, played well-



The Major Seminarians



known Yuletide melodies. About twelve o'clock the procession started. Carried on a small litter by four of the younger students, the image of the Babe of Bethlehem was taken from the auditorium in the students' building to the chapel where it was placed in the crib. Solemn High Mass followed immediately. After the second Mass all retired again. Another Solemn High Mass was celebrated later in the day, at nine o'clock.

In the afternoon, Solemn Vespers were sung and at seven o'clock the day was brought to a close by a Christmas entertainment, which was centered about the Christ-Child. These few words only point out the high lights of the day. Our newly ordained sub-deacons took part in every solemn function.

One of the high lights of the vacation days was the presentation of "Coals of Fire," a five act drama by the members of the student body. This play was directed by the Reverend John Gasper, S.V.D., prefect of the students. The audience enjoyed it immensely! Notable features in this play were: the moral lesson of fraternal charity that is brought out in the plot; the portrayal of the different characters by the student actors; finally the humorous side of the story was represented skilfully by a well-chosen cast. This drama brought before our eyes a surprising amount of talent among the new as well as among the older students.

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The Faculty

INTENTIONAL SECOND EXPOSURE

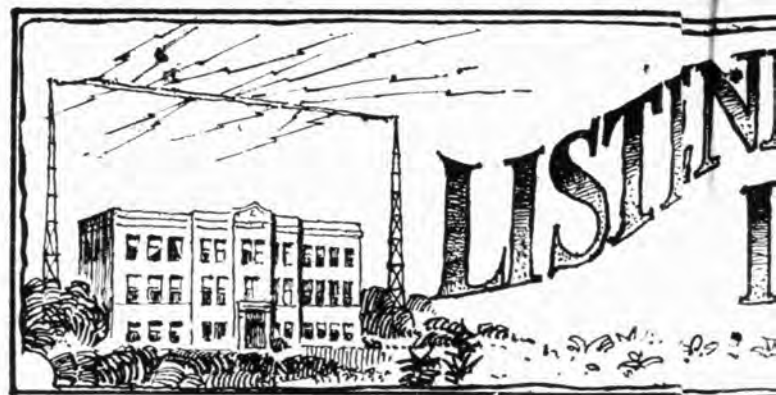
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The Faculty

CRUSADERS

Is YOUR Unit following the PLEDGE to promote widespread interest in Catholic missions work among the Negroes of the United States?

Will YOUR Unit be the next to cooperate in this work for souls?

Think it over, talk it over, and pray it over—and surely then YOU will decide to join those other Units who are already working for the spread of Christ's kingdom among the colored.

Crusaders—as you read this resolve to ask at your next meeting whether your Unit will adopt a student, and send \$50 a year, or any other donation, according to your means, towards the students' fund.

Thanks a Million

Since the beginning of the school year, we have had some welcome checks from various Crusade Units towards our work—which is that of educating the Negro for the priesthood and the religious life.

It is particularly gratifying to us to have the definite support of the students of various Units, not only for the financial help, but likewise because they show knowledge and understanding of the importance of the work for souls being done at St. Augustine's Seminary.

Many Units responded generously to the promptings of charity, as was shown by their donations. They indicated their mission-mindedness in an unmistakable way.

To those who have helped us in the past we say a fervent God bless you—and thanks a million—though our most effective thanks is said at the altar.

Bishop Honors Negro

One of the most loyal and devoted workers of the Cathedral parish, Peoria, Ill., Mrs. Mamie Shaw, a colored Catholic, was buried after funeral services at the Cathedral. Participating in the rites was the most Reverend J. H. Schlarman, Bishop of Peoria, who gave the sermon and the Absolution. She had been a member of the Cathedral parish since the days of Bishop Dunne and for the past twenty years had been one of the most active workers in the Ladies' sodality. Noted for her piety, she was well known thruout the city and could be seen many times in the week taking care of the altars and visiting the Cathedral. Thru her, several other Negroes in the city have become Catholics.

The participation of Bishop Schlarman in the services was recognized as a signal honor to the deceased, since he seldom officiates at funerals except for the clergy. He explained his presence at the services as a token of his deep respect for her wonderful Catholicity and loyalty.

In addressing the large throng of people who were present in the Cathedral, Bishop Schlarman told of his frequent meetings with Mrs. Shaw in her duties about the parish and her many expressions of loyalty to her faith and to her Bishop. He recounted his visits to her while she was ill and her gratitude she expressed for them. Her love and devotion thruout her life and her constant loyalty to her faith were brought out as an example of true Catholicism.

Martin de Porres

Calling upon all the members of the Dominican order thruout the world to form an army to pray and work for the canonization of Blessed Martin de Porres, the Most Reverend Martin S. Gillet, O.P., S.T.M., master general, in a letter strongly urges special activity during this first centennial year of the solemn beatification of the saintly Negro. This letter, issued from Rome and addressed to the priests, nuns, and tertiaries, gives the canonization movement the highest approbation and is calculated to rouse great enthusiasm in all parts of the world but particularly in the United States.

Father Gillet envisions in the glorification of Blessed Martin a hastening of the conversion of all the colored race in universal America. He also commends the Blessed Martin Guild of New York, which directs the promotion of the cause in the United States, and the Dominican Sisters of the Perpetual Rosary, Union City, N. J., in whose chapel public devotion was first inaugurated in this country and where exercises are held weekly in honor of the Dominican lay brother.

Reflection Of A Negro Convert

A Negro convert gives us his reflections in the December number of the **Interracial Review**, in regard to his conversion in the following statement.

"How did you happen" to become a Catholic? This is a question white Catholics, in friendly curiosity, often ask the Negro convert. I can understand how interesting it must be to hear varied accounts of conversions. Indeed it is always refreshing and inspiring to the convert himself to reflect. For my part, such reflections excite a sense of deep gratitude and satisfaction. First I am grateful for having been born of devout Christian parents. As would be expected, they were tolerant towards all religious denominations. Outside the home, however, I had my share of anti-Catholic teachings. It is strange (or is it strange?) to what pains both young and old go to tell stories about Catholics. I am glad this practice is not common among Negroes. Strange it is how much calumny is heaped upon priests, nuns, and laity; stranger still how early in life one gets his false impression about the practices of the Church. By the time one is grown, he hardly remembers how he got them.

"To offset the inimical influence, I was fortunate in having contact with very good Catholics. Part of my boyhood was lived in the western part of New York State where I went to school with Irish boys and girls whose parents owned most of the beautiful and fertile farmlands of that section. They came to school "in town" after finishing from the little rural school houses. I often wondered what brought these sturdy people such distances, through blistering winds deep snowdrifts so regularly and so early to church on Sunday mornings. But they were there—to join the village folk (well-to-do storekeepers and mill owners) at Mass. I remember one occasion when my classmates asked to be excused from school at a certain hour to attend church. Our Protestant teacher felt that it was too near examination time to grant such request. To her amazement, at the appointed hour, every Catholic boy and girl rose as one and went to Mass. Their action made a deep impression upon the rest of us and I don't believe there were untoward results.

"Up to the time I began my career, I had come under the influence of several denominations and formed my creed from all of them. It was a wide and deep sea with little hope of anchorage.

"In the course of events, I came under the influence of a brilliant man of my own race who had just become a convert. He delighted in explaining the doctrines he had accepted, and his lucid exposition of them made acceptance easy for others.

"But, how does one "happen" to become a Catholic? It seems natural always in answering this question to think first of the circumstances and experiences of life that might be called contributing influences. But we recount our varied and oftentimes unique sources of tradition, we realize that the real answer is contained in the words of St. Paul—"By the grace of God I am what I am."

OUR DEBT OF GRATITUDE

At no time do we realize the great debt of gratitude we owe all readers of **St. Augustine's Messenger** better than in the days which immediately follow Christmas.

The demands of this season of the year upon the purse, for gifts to friends, and for charities to the needy, are many. Yet, we fully realize that we were not sparing our faithful ones when we sent our Christmas greetings to our friends and benefactors.

Our hearts, therefore, go out in sincerest thanks and gratitude to all our faithful friends who respond and to those who, writing words of encouragement, begged to be excused owing to inability. We understand that there are many needs and appeals for alleviation of the same; no one can answer all. St. Augustine's Seminary feels that it received its share of the Christmas sacrifices of our good Catholic people and is profoundly grateful.

FATHER MILLER'S SCHOOL

(Continued from page 7)

colored people could give very little; a few of the white people, rather admiring his courage than pitying his misfortune, had given a little. But the campaign had finally fallen flat due to the determined and persistent opposition of "Boss" Larry. As a last resort Father Miller had, this very day, gone personally to see Larry Carr to try to obtain his support, or at least to get him to withdraw his opposition. Alas! the result of that visit had been just the opposite. "Boss" Larry had declared most emphatically: "They don't need no education, and I'll not only do everything I can to stop you from rebuilding that school, but I'll fire every one of my workers who dares to send his children to your school. And that's final!"

The clock on the mantelpiece struck nine. Father got up, extinguished the light and went out across the yard to the little church. There in the darkness he knelt, talking over his troubles with his Divine Master and Friend.

"That old barn-school wasn't much," he was saying; "but it was the only place I had in which to fashion those little souls after Your example. Now, even that is gone, and You know how and why. I have done my best to bring Larry Carr around, but evidently I was not worthy. Then I must leave him entirely to You. You can, and somehow I feel that You will, bring him around." And as Father continued praying his courage came back and his hope rose higher.

Next day Father Miller was kept busy with three sick-calls. The last one took him away down the river to an old colored man who had been ill for some time. It was already late afternoon when he started back home, walking along the river bank.

The sun was low when he neared Sunville. As he rounded the last bend of the river he noticed two young boys in midstream in a canoe. The smaller boy was throwing a rubber ball into the water while the bigger boy would dive in and bring it back, to the merry delight of the other. Father recognized them as the only sons of "Boss" Larry Carr.

"Rather dangerous sport," he murmured to himself. "A canoe is no place for such antics." And he walked slowly on, thinking of his own canoe-adventures in the good old Seminary days.

"What's up now?" Father suddenly exclaimed to himself, as he glanced in the direction of the boys again. The little boy had thrown the ball farther

than usual; the other had recovered it and started for the canoe, but after a couple of strokes he stopped and then began going 'round in a dizzy circle. At the same time his brother in the canoe began shouting and gesticulating wildly. The priest stood still. "Is that part of the game, or—?" But even as he spoke, the boy in the water disappeared. One thought popped into Father Miller's mind: "Cramps!" Quickly taking off his shoes and flinging aside his coat, he jumped into the water and made straight for the drowning boy, who had reappeared at the surface. Father Miller was a good swimmer, and it was only a matter of minutes before he had the boy safe in the canoe with his badly frightened brother. Getting in with them the priest paddled the canoe towards the bank where by this time a number of people had gathered, attracted by the shouts of the younger boy.

That night as Father Miller sat at home dressed up in his overalls and cassock, while the trousers of his only suit hung dripping in the kitchen, someone knocked. It was "Boss" Larry Carr, but the "Boss"—part had quite disappeared.

"Father!" he exclaimed, as soon as he entered; "How can I ever thank you for saving my boy's life? And after all I had done to you. Father, do you know that it was I who paid a tramp to set fire to your old barn-school?"

"I thought as much," Father Miller confessed; "but—."

"But," interrupted Larry Carr, "because of your religion you said nothing, forgave me I suppose, and today even risked your life to save my son. You know, Father, I've been a fool!" And inwardly Father Miller heartily agreed with him, but let him continue talking. "Yes, just an old fool; carrying on this way against you, a minister of the Gospel. But, Father, I am going to make up for it. I know you wouldn't think of accepting any money from me for what you did today, but there's another way. I am going to pay you two hundred dollars cash for burning down your old barn-school, and I promise you another five hundred for your new school. And, Father, if you start up your building-fund campaign again tomorrow, I would consider it an honor to be your campaign-manager!"

Later that night Father Miller knelt in the darkness of his little chapel. Tears of gratitude streamed down his cheeks as his lips murmured:

"Dear Lord, I am mighty glad I left that affair of my old barn-school entirely in Your Hands. You surely brought "Boss" Larry around."



AMONG the outstanding achievements attained by Negroes in the present-day intellectual world must be reckoned those of the Reverend Dr. Gladstone Wilson, a native Jamaican priest. The Reverend Dr. Wilson, who is a secular priest, returned but recently to his native city, Kingston after having won high honors abroad.

A man 32 years old, Dr. Wilson has degrees in Philosophy, Theology and Canon Law. Already at the age of fifteen years, Dr. Wilson evinced great mental abilities when he passed all examinations in Jamaica with high honors and went in search for things greater and nobler. He successfully completed a classical course of studies in England and journeyed on to the Eternal City where he received lavish praise from the Roman press by reason of his great intellectual powers. The learned doctor who speaks fluently in English, Italian, Spanish, German, French and Dutch has lectured at every university of note on the continent.

THE PITTSBURGH COURIER.

CONGRESSMAN Arthur W. Mitchell, America's sole Negro congressman, recently named two Negro men of Chicago to cadetship at the U. S. Military academy located at West Point, New York. The two young men are: Robert M. Jones, 19 years old, and George Aubrey Johnson, 18 years old. The first two alternates are: Winsley Armstrong and Robert Turner. The second alternate is Frederick Byrd.

James Lee Johnson, a student of the U. S. Naval academy at Annapolis, Maryland, since June 15 is the first Negro to matriculate at Annapolis for seventy years. Mr. Johnson was appointed by Mr. Mitchell.

THE PITTSBURGH COURIER.

ACCORDING to a report issued recently by the Statistical Section of the WPA Educational Division, the percentage of illiteracy among Negroes has been greatly reduced under the Emergency Educational Program. In 1930 the report says, there were 1,431,620 colored illiterates,

16 years old or over, in the United States, and 300,000 of these have been taught to read and write.

This number is larger than the number in this age group taught the fundamentals of education in four of the six decades between 1870 and 1930.

If this rate of progress were maintained for the next four years, says the report, the 1940 Census would find the illiteracy rate among Negroes approaching the average figure for the nation.

THE PITTSBURGH COURIER.

FRANK S. Horne, acting principal of the Fort Valley Normal Institute (Georgia) writing under the striking caption "Dog House Education," cites these figures

"Eighty per cent of the 11,891,143 Negroes live in fifteen Southern States: of the 24,079 Negro schools, 64 per cent are one-teacher schools: nearly three-fourths of all Negro children never advance beyond the fourth grade."

OUR COLORED MISSIONS.

THE world is ever on the lookout for something new. It surely was not disappointed when the following heading was emblazoned on a page of the Pittsburgh Courier: "White, Colored Legionnaires Set Precedent in Virginia By Holding Big Joint Banquet."

"What we are seeing to-night is the most epochal happening since the Civil War," was the description of a white World War veteran speaking of that momentous event when twelve colored members of the American Legion, accompanied by their women-folk attended the annual banquet of the State Department of the Legion, held in one of most prominent hotels of Winchester, Virginia.

Not in the memory of the oldest Virginian have colored and white persons met in such an atmosphere of equality and perfect harmony, as was evidenced at the dinner and the presence of the colored Legionnaires mingling with wartime buddies, caused wide-spread and favorable comment among those present.

Vatican Lauds Work For Colored

The members of the episcopate in this country are warmly praised for their work among the Negroes and they are urged to intensify this apostolate more and more, "soliciting the diligent collaboration of their own clergy, of religious institutes and of the faithful," in a letter from the Sacred Consistorial Congregation in Rome addressed to the Cardinals, Archbishops and Bishops of the United States.

By this letter, the Holy See signalizes the 50th anniversary of the work of the commission for the Catholic missions among the colored people and the Indians. The Holy See warmly commends the commission and praises the zeal of the priests and Sisters who are devoting themselves with so much success to the Negro missions.

"With the full approval of the Holy Father," the letter states, "who watches with paternal solicitude the apostolate so zealously conducted for the benefit of this people, this Sacred Congregation sends to the Bishop of the United States of America a pressing recommendation that they more and more intensify this apostolate, soliciting the diligent collaboration of their own clergy, of religious institutes and of the faithful.

"Among the means adapted to this end, the first and most efficacious appears to be the greater development and increase of missions for the Negro; which signifies gradually providing for them a greater number of churches and chapels, of apostles, of schools.

"But a greater number of churches and chapels for the colored means a greater number of priests to undertake the service that is asked and needed. Undoubtedly every priest that undertakes this ministry, besides being animated by special zeal and charity, must be equipped with suitability and with proper preparation. The Holy See at various times has spoken in praise of those who have taken this apostolate for their vocation; and wish now to record particularly the work of the Josephite Fathers, of the Holy Ghost and the Fathers of the Divine Word; these have won the esteem and affection of this people, and amidst difficulties and sacrifices, have gained results beyond reckoning—deserving well of the Church and of the cause of God. The Holy Father cordially blesses them with the blessing that He reserves for most beloved sons and apostles of Redemption.

"In order to increase the number of workers who are more and more necessary, ecclesiastical vocations among the Negroes are to be cultivated with a particular care and effort. It is consoling to note the great good being accom-

plished by St. Augustine's Seminary in the Diocese of Natchez. The mind of the Holy Father in reference to favoring these vocations is clearly expressed in the letter directed to the superior-general of the Society of the Divine Word, April 5, 1923."

The following quotation is from the letter of Pope Pius XI:

"If we wish to accomplish some solid and useful work in this field (the conversion of the Negro) it is indispensable that priests of the same race shall make it their task to lead these people to the Christian faith and to a higher cultural level. . . . For does it not indeed follow as Our Predecessor points out, from the very nature of the Church as a Divine institution that every tribe of people should have priests who are one with it in race and character, in habit of thought and temperament. Aside from the fact that such priests will find a friendly welcome, will they not also prove far more effective in leading their brethren into and confirming them in the faith than any priest of a different race and from another country?"

"To this work are also dedicated numerous Sisters and among them some colored communities.

"The results and the progress obtained are truly consoling. However, the need is still great and so urgent that nothing is more to be desired than an increase in means and personnel. Hence the Sacred Congregation confidently sends its appeal to all concerned with schools and particularly to the religious institutes of women who so honor the Church in the United States by their zeal for the cause of religion, and by the variety and number of their good works. The Holy See would be greatly satisfied to see the religious institutes, especially those with a good number of houses, undertaking, as occasion offers, particularly in the South of the United States, some missions or schools for the colored.

"There is above all need of elementary schools and there is also need of high schools, without which the colored youth will go elsewhere for education, and will remain deprived of the great benefits that Christian education brings to souls. Every sacrifice made in this field will be rewarded by God with divine generosity."

Our Mother Of Perpetual Help Novena

INTENTIONS:

March 1-9—The Success of Catholic Action in the U. S.

April 1-9—Welfare of Catholic Families.

▲▲▲
*O Mary pray
for our Chris-
tian people.*

*Mother of
Perpetual
Help, pray for
us!*
▼▼▼



▲▲▲
*O, Mary
show thy
motherly, lov-
ing heart to
every one of
the human
race.*
▼▼▼

Dear Friend:

"England expects every man to do his duty." With these words the famous Admiral Nelson addressed his crew at the naval battle of Trafalgar in 1805. Today our Holy Father may be said to address similar words to the American Catholics. "The Church expects every Catholic to do his duty." What is this duty? To practice and live the Catholic Faith. This is what is meant by Catholic Action. How shall we do this successfully? By imitating Mary. "When you follow Mary," says St. Bernard, "you will not go astray." For although Christ was ridiculed, misunderstood, and finally condemned to death, she firmly believed that He was Almighty God. During this month we will ask her to help us follow her good example. We will also beseech her to promote the success of Catholic Action in the U. S.

Catholic families have always been a joy to the Church and a blessing to society. Under their shelter, saints like the Little Flower of Jesus were made. Under their protection, scientists like Louis Pasteur lived. There is no worthy walk of life in which the blessings of a good Catholic family cannot be found. Why? Because they have always guarded carefully the treasure of Faith. Today, however, a dangerous foe is constantly seeking to rob Catholic families of their treasure. It is the spirit of indifference in religious matters. Surely, we do not want the joy of the Church, and blessing to society to be affected by such an evil. Therefore, during our novena this month to our Mother of Perpetual Help we will pray for the welfare of our Catholic families.

SEND US YOUR INTENTIONS A FEW DAYS BEFORE THE NOVENA BEGINS. YOUR INTENTIONS WILL BE INCLUDED IN HUNDREDS OF PRAYERS, IF YOU JOIN US IN THIS MONTHLY NOVENA.

Are you Investing Blindly ?

An Absolutely Safe And Conservative Investment!

THE S.V.D. ANNUITY PLAN

You will receive a high rate of interest (5%-7%) AS LONG AS YOU LIVE.

You will know what your money is doing for you while alive and also after your death.

You will share in the most meritorious work—the salvation of immortal Souls!

INVEST WITH OUR ANNUITY PLAN AND HELP GOD'S WORK.

What Is The Annuity Plan?

Deposit any amount of money with our Society, and we will give you 5%-7% interest on that amount AS LONG AS YOU LIVE.

After your death the principal is used for the education of colored priests.

Write today for a free booklet of the Annuity Plan.

THE REVEREND RECTOR

ST. AUGUSTINE'S SEMINARY

BAY ST. LOUIS, MISS.

A Lenten Sacrifice—

A sacrifice will bring down upon us God's abundant blessing and the graces which we need most. It will be in perfect harmony with the SPIRIT OF LENT.

Here is your opportunity of sacrificing for the most worthy cause, namely, the education of worthy candidates for the priesthood.

We Suggest That You Subscribe To

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Rev. Father:

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Address.....

City..... State.....

St. Augustine's Messenger

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Priesthood**



**What Thinkest
Thou ?**



A Real Hero



**A Negro
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THE PRIESTHOOD

THURSDAY, May 6, these
awesome words: "Thou art a
priest forever," will be pro-
nounced over two colored seminar-
ians of St. Augustine's Seminary.
The long years of study will then
seem but a day, so quickly will
their memory be effaced by this
new-found joy. Have you ever
taken time to consider what a
priest means for mankind?

A priest is another Christ. Like
the gentle Master, he travels the
length and breadth of the land
"doing good to everyone." He is
the loving shepherd of men's souls.
He tends and cares for them from
the cradle to the grave. Imagine
your life without Holy Mass, with-
out Holy Communion, without the
Sacraments! Then you can form
some idea of what it means for
the world to have priests. Then
you can vaguely sense the thrill of
joy that courses thru the young
levite's heart when he hears words
so wondrously powerful, "Thou art
a priest forever!"

At some time in their youth, our
two newly ordained colored priests,
heard the Voice which spoke to the
apostles calling to them: "Come,
follow Me," and, leaving all they
followed Him. In the peace and
seclusion of the seminary they pre-
pared their souls for life's combat.
Their day began and ended with

prayer. That spirit of prayer which
was in the air they breathed, and it
has become woven into the texture
of their souls. Men of prayer, they
depart from their sanctuary fear-
lessly to face the turmoil outside
its gates. If Christ is with them
who can be against them?

Now, newly ordained, they face
the world which they must inhabit,
but of which they are not a part,
alien to its gross material spirit as
their Master and Exemplar was
alien. Following in His footsteps,
they must be all things to all men
in order that they may save all,
especially their own colored race.

It is useless to hope to make any
race Catholic or deeply rooted in
the Faith unless the priests of that
race come from the people. In other
words, there must be a native
priesthood. If, I say if, we were
well supplied with money, if
we built the finest schools and
churches and did not train the
young men of the colored race for
the priesthood, we will not be suc-
cessful. Our work could not be
considered permanent, and we
would be sadly neglectful of our
duty.

Time and again, the Popes have
reminded us of the necessity of
training a native priesthood.
They have insisted that this be
amongst the very first considered.
It is easy to see the reason for all
this. No matter how zealous we
may be, no matter how much we
may love the people amongst whom
we work, we are always an out-
sider. The native priests belong to
his own race. He is of the people.
He knows them, and they under-
stand him. He knows their likes
and dislikes, their virtues and
faults. He has a greater advan-
tage from the very beginning than
has a priest coming from another
race.

This is the work we ask you to
assist. Help us to support and
educate the young men of the col-
ored race who are offering them-
selves for the holy priesthood.

Negroes In The Priesthood

SO FAR in the United States there have been twenty-three Negro Catholic priests. Of this number, ten were diocesan priests and thirteen belonged to religious congregations. Among the religious we have one Jesuit, one Lyons African Missionary Father, one Trinitarian, one Holy Ghost Father, three Josephites and six Divine Word Fathers. One Negro secular priest, Father James Healy, was consecrated a bishop of a diocese in the United States.

The first Negro priests in the United States were the three Father Healy's, who, however, were not ordained in America, but in Europe. Father James Healy was born at Macon, Georgia, in 1830. He was ordained in Paris in 1854 at the age of twenty-four. In 1866 he was appointed pastor of St. James' Church, Boston, Mass. Nine years later he was consecrated as the Bishop of Portland, Maine, being the second bishop to occupy that See. Bishop Healy died August 5, 1900, having been a bishop for twenty-five years. Of the two other brothers, Father Sherwood Healy became pastor of St. James' Church after the consecration of Bishop Healy, and Father Patrick Healy joined the Society of Jesus.

Father John Tolton was born in slavery near Hannibal, Mo., in 1848. After the Emancipation Proclamation he came as a youth of sixteen to Quincy, Ill., ragged, hungry and friendless. He was taken in by the Catholic pastor of that place, given food and work and after a while admitted into the parochial school. After a few years the good pastor, recognizing the signs of a vocation in his protégé, sent him to Rome to study for the priesthood. There he was ordained in 1888. After his return to the States, Father Tolton had the unique happiness of baptizing his former slave master. Father Tolton opened a colored mission in Chicago (which today is in charge of the Divine Word Fathers) and there he died in 1902.

Rev. Charles Uncles, S.S.J., was the first Negro priest to be ordained in this country. He was ordained in the Baltimore Cathedral by Cardinal Gibbons in 1891. Most of his priestly life was spent as a professor in the Josephite Seminary. There he died in 1933. There have been two other Negro priests of the Society of St. Joseph: Father John Dorsey, ordained in 1902 and died 1926, (he was a co-founder of the Knights of St. Peter Claver) and Father Joseph Plantevigne, who was ordained in Baltimore in 1907 and died in 1913.

In 1909 Rev. John Burgess, C.S.Sp., inventor of the "B" Battery used in radios, was ordained in France. He was engaged in missionary and professorial work in the States till his death in 1922.

Rev. Stephen Theobald was the first colored secular priest to be ordained in the States (1910). He was pastor of St. Peter Claver's Church, St. Paul, Minn., at the time of his death in 1932.

In 1923 the first Negro member of the Society of African Missions, Rev. Joseph John, was ordained in New York. He is now a missionary on the Isle of Trinidad. In 1925 Rev. Norman Duckette was ordained in Detroit, Mich.; he now has charge of a Mission in Flint, Mich. In 1927 the first and only Negro Trinitarian, Rev. Augustine Derricks, was ordained in Rome. He died at Bristol, Pa., in 1929. In 1932 and 1933 two other Negro seculars were ordained: Rev. Charles Logan in California, and Rev. Leroy Lane in West Virginia. The former is still in the States while the latter is a missionary in Trinidad, B. W. I.

In May 1934 the first Negro priests of the Society of the Divine Word were ordained at St. Augustine's Seminary. They are Fathers Maurice Rousseve, Vincent Smith, Francis Wade and Anthony Bourges, all S.V.D.'s. Later that same year two other Negro priests were ordained, Rev. Max Murphy in Prague, Czechoslovakia (he is now working in Trinidad) and Rev. Philip Marin in Bay St. Louis, Miss. Father Marin is now a missionary in British Honduras.

About the same time a Negro of Jamaica was ordained in Rome, Reverend Gladstone Wilson. He, however, continued his studies there, but has since returned to Jamaica after obtaining Doctorates in Philosophy, Theology, and Canon Law. In 1935 Rev. Theldon Jones was ordained in Europe, but he is now laboring on the Isle of Trinidad.

On the sixth of May, 1937, two other Negro priests were added to the growing list. They are Rev. Clarence Howard S.V.D., and Rev. Francis Wells, S.V.D., ordained at St. Augustine's Seminary, by the Bishop of Natchez. These two bring the number of Negro priests of the Society of the Divine Word up to six, and the total for Negro priests now living in the United States up to eight.

With God's grace and blessings may this list of Negro priests grow!

Your Gifts Crowned With Success

WE ARE happy to announce to the readers of St. Augustine's Messenger the good tidings of the ordination of two of our seminarians to the holy priesthood. The ordination will take place in the chapel of St. Augustine's Seminary, Bay Saint Louis, Miss., May 6, the feast of the Ascension of Our Lord. On the following day, the new priests will say their first Mass in the chapel of St. Augustine's Seminary, in the presence of our community and with the attendance of their relatives and friends.

The ordination to the priesthood will be the crowning of the efforts which the two seminarians have made during the years of preparation for the sacred ministry. After entering St. Augustine's Seminary, they went through a four-year high school and a two-year college course. When graduating from college, they made up their mind to enter the novitiate in order to have the advantage of a thorough training in religious life. This spiritual training fitted them out for the fruitful pursuit of a three-year course in philosophy and related studies, and, above all, for the strictly vocational four-year course of theology. On May 6, they will receive the power of the priesthood, and soon will take up the work of the sacred ministry for the spiritual and eternal welfare of the people of their race.

St. Augustine's Seminary, at this happy occasion, gratefully remembers the generous assistance which kind benefactors have extended to us for the education of these young priests and their companions who come after them. These same benefactors may rejoice that their gifts have been crowned with success. They may consider our new priests as their priests whom they have given to God and to the Church for the salvation of souls. To do one's share in giving to the Church a good priest is a noble deed fraught with blessings.

The education of future priests in high school, college, novitiate and seminary are years of dead expense and one can easily realize what a heavy burden of investment it means for the administration of our Institute. The debts which we have been compelled to contract, though not large in themselves, are rather heavy for us to carry, the more so, since we have to pay a higher rate of interest to the Bank. We fondly hope that a number of good friends will come to our aid and enable us to pay off those debts and thus make possible the realization of our ambition, which is to apply every cent of our income where it belongs, namely, to the education of colored priests and religious. It is our single-minded intention to render a service to God and to the Church by giving the colored people priests of their own race, who will lead them to God and to eternal salvation.

ST. AUGUSTINE'S SEMINARY

Rev. Gerard Esser, S.V.D., Rector

Dear Father:

I wish to help the Seminary and therefore, I enclose \$_____

Name_____Address_____

City_____State_____

Brothers Make First Holy Vows

ON MAY 2, another page has been written in the history of our young colored brotherhood. It was the first religious profession made by our first colored brothers in our seminary chapel.

After a two-year novitiate the most ardently longed-for day had finally arrived, when Brother Vincent, S.V.D. (Louis Webb, of Toledo, Ohio), and Brother Conrad, S.V.D. (Bernard Williams, of Norfolk, Va.), pronounced their first religious vows. Well prepared by a ten-day retreat, conducted by the Rev. Norbert L. Schuler, S.V.D., they presented themselves before the Very Rev. Carl Wolf, S.V.D., Sub-provincial, to place upon the altar of the Lord the greatest sacrifice a human being is able to offer: the sacrifice of their entire being, by means of the three vows of poverty, chastity and obedience.

Let me explain, in short, the meaning of this sacrifice and you will grasp the reason of the abundant and genuine joy that filled the hearts of everyone present on that happy occasion. There is no doubt, that many more would leave the world if they but knew the joy and the happiness of the religious life. Words fail to describe the emotion that comes over the hearts of the young men, as they kneel before the altar to consecrate themselves in religion, to labor for Christ, and for the salvation of immortal souls. Their consecration is a sacrifice. It is, moreover, an offering of all they have and possess. St. Anselm used to say that the religious is not satisfied to give to God only the fruit of the tree, but that he gives both, the fruit and the tree. This sacrifice is a burden at times; but as St. Paul gloried in his chains because they bound him to God, so in like manner the good religious glories in his triple chain which binds him to God.

After the priesthood of the Catholic Church, the brotherhood is the greatest

and the grandest dream of a youthful and generous heart. The brotherhood offers to the noblest ambitions of the human heart a life exclusively consecrated to the service of the Most High. And, it fills the great void that every high-minded young man will feel again and again, of which St. Augustine says: "We are made for Thee O God, and restless our hearts must be until they rest in Thee." These young brothers, too, have felt that holy unrest and they finally surrendered. They have fully realized the truth of the words of the poet: "Too low they build who build beneath the stars." They, therefore, have cast aside all earthly ambition. These young men before they entered religion also had a life open before them, with its many possibilities for pleasure and ease, but they gladly selected the yoke of Christ. It is a burden, the choice of which, the worldly-minded people never grasp. St. Bonaventure fittingly observes: "What is annexed to an object does not always burden it, but sometimes lightens it; for instance: the wings of a bird, the wheels of a wagon, the sails of a ship." So the Lord has said: "My yoke is sweet and my burden light." Experience shows that the happiest souls live behind the cloister walls.

Our novices and candidates saw in the first profession of our brothers the evident proof that our good mother, the Society, is really in earnest when she promised to train at St. Augustine's a new and youthful force of brothers. Years ago, she made a similar promise with regard to the colored priesthood. This year sees the second class of colored priests ordained. That gives our candidates new courage and renewed confidence in the strong, motherly care and guidance of the Society also with regard to the promises made to them.

Those who fell called to serve Christ as brothers are kindly asked to write to St. Augustine's Seminary.



*Left, Brother Vincent, S. V. D.
Right, Brother Conrad, S. V. D.*

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ON MAY 2, another page has been written in the history of our young colored brotherhood. It was the first religious profession made by our first colored brothers in our seminary chapel.

After a two-year novitiate the most ardently longed-for day had finally arrived, when Brother Vincent, S.V.D. (Louis Webb, of Toledo, Ohio), and Brother Conrad, S.V.D. (Bernard Williams, of Norfolk, Va.), pronounced their first religious vows. Well prepared by a ten-day retreat, conducted by the Rev. Norbert L. Schuler, S.V.D., they presented themselves before the Very Rev. Carl Wolf, S.V.D., Sub-provincial, to place upon the altar of the Lord the greatest sacrifice a human being is able to offer: the sacrifice of their entire being, by means of the three vows of poverty, chastity and obedience.

Let me explain, in short, the meaning of this sacrifice and you will grasp the reason of the abundant and genuine joy that filled the hearts of everyone present on that happy occasion. There is no doubt, that many more would leave the world if they but knew the joy and the happiness of the religious life. Words fail to describe the emotion that comes over the hearts of the young men, as they kneel before the altar to consecrate themselves in religion, to labor for Christ, and for the salvation of immortal souls. Their consecration is a sacrifice. It is, moreover, an offering of all they have and possess. St. Anselm used to say that the religious is not satisfied to give to God only the fruit of the tree, but that he gives both, the fruit and the tree. This sacrifice is a burden at times; but as St. Paul gloried in his chains because they bound him to God, so in like manner the good religious glories in his triple chain which binds him to God.

After the priesthood of the Catholic Church, the brotherhood is the greatest

and the grandest dream of a youthful and generous heart. The brotherhood offers to the noblest ambitions of the human heart a life exclusively consecrated to the service of the Most High. And, it fills the great void that every high-minded young man will feel again and again, of which St. Augustine says: "We are made for Thee O God, and restless our hearts must be until they rest in Thee." These young brothers, too, have felt that holy unrest and they finally surrendered. They have fully realized the truth of the words of the poet: "Too low they build who build beneath the stars." They, therefore, have cast aside all earthly ambition. These young men before they entered religion also had a life open before them, with its many possibilities for pleasure and ease, but they gladly selected the yoke of Christ. It is a burden, the choice of which, the worldly-minded people never grasp. St. Bonaventure fittingly observes: "What is annexed to an object does not always burden it, but sometimes lightens it; for instance: the wings of a bird, the wheels of a wagon, the sails of a ship." So the Lord has said: "My yoke is sweet and my burden light." Experience shows that the happiest souls live behind the cloister walls.

Our novices and candidates saw in the first profession of our brothers the evident proof that our good mother, the Society, is really in earnest when she promised to train at St. Augustine's a new and youthful force of brothers. Years ago, she made a similar promise with regard to the colored priesthood. This year sees the second class of colored priests ordained. That gives our candidates new courage and renewed confidence in the strong, motherly care and guidance of the Society also with regard to the promises made to them.

Those who fell called to serve Christ as brothers are kindly asked to write to St. Augustine's Seminary.



*Left, Brother Vincent, S. V. D.
Right, Brother Conrad, S. V. D.*

What Thinkest Thou?

The following is an editorial taken from *Catholic Action of the South*. "It is," *The Claverite*, says: "a strong appeal to the influential Catholic layman of the dominant race to come to our assistance in our meager efforts to spread the Catholic principles among the colored folk."

"Whatever the attitude of individuals may be, all will agree that proper religion will do a world of good for the Negro race. There is no religion that can benefit them more than the Catholic Church. Thank God, we have so many priests and sisters who are willing and eager to devote their lives to the education and spiritual welfare of the Negro.

"We have in this country twelve million Negroes, of which number only a quarter of a million are Catholics. The Negro is naturally and temperamentally inclined toward the Catholic religion. Therefore, it would be a comparatively easy task to convert most of the twelve million Negroes in our country, if only we had the means to do so.

"Everywhere in recent years, where parishes have been organized for Negro congregations, the success has been greater than that attending efforts put forth for white congregations. Unfortunately, Negro Catholics are mostly poor people and cannot be expected to help financially in bringing the Faith to their brethren. This has to be done by whites.

"Hence, those who believe that the Negro is not what he ought to be and those who are sympathetic towards him, might prove their sincerity and conviction by contributing to the Negro. . . .

"Catholics who look upon the Negro as a creature with a soul equal in the eyes of God will most willingly give in order that these people may be enabled to have the gift of the truth Faith brought to them. It will help to make our southland more ideal and give a chance to poor people to save with more certainty their immortal souls."

CRUSADERS

Is YOUR Unit following the PLEDGE to promote widespread interest in Catholic mission work among the Negroes of the United States?"

Will YOUR Unit be the next to cooperate in this work for souls?

Think it over, talk it over, and pray it over—and surely then YOU will decide to join those other Units who are already working for the spread of Christ's kingdom among the colored.

Crusaders—as you read this resolve to ask at your next meeting whether your Unit will adopt a student, and send \$50 a year, or any other donation, according to your means, towards the students' fund.

Mass Intentions Welcome

Having received many inquiries from the Reverend clergy and from friends among the lay people concerning our ability to receive Mass intentions, we wish to announce that such offerings are always accepted with sincere appreciation. We are especially grateful for stipends sent to us, because they constitute for us one steady, definite and reliable way of supporting the seminary.

We shall be especially grateful to the Reverend clergy, if they will kindly consider us when making disposition of their surplus intentions.

We are also in a position to accept intentions for Triduums and Novenas of Masses, also the so-called Gregorian Masses (thirty Masses said on thirty consecutive days.) All intentions forwarded to us are guaranteed prompt and conscientious attention.

A Real Hero

By Clarence J. Howard, S.V.D.

"ATHER, Father!" called a small excited voice.

Father Drake had been so absorbed in a book that he had not noticed little Roy Woods running up to the rectory porch. At the sound of the familiar voice, Father looked up to see a small boy with a thin brown face topped with black curly hair standing jubilantly before him.

"What is it now, Roy?" the priest asked kindly.

"Father, I got a big secret to tell you"; and the child's eyes fairly shone with joy.

"Well, well," was Father Drake's laughing rejoinder. "You are getting to be quite a young man-of-mystery. This is the third secret you have come to tell me this week."

"Oh, but Father," exclaimed Roy, "those others were only ordinary secrets. This one is a BIG secret! It is the biggest and best secret of my whole life." Then looking very serious for a child of eleven, Roy bent over and whispered: "Father, I want to be a priest just like you!"

"Why, Roy, that is truly a big secret. How long have you had it?"

"Well, Father, I feel it's been somewhere in my head all the time; but it was what Sister Carmelita told us today that made me know it was there. Sister told us about the missionary priests 'way down in the South among our poor colored people, and how hard they have to work and how much they suffer. Sister said they are real heroes, because a hero is one who sacrifices his life for the benefit of others! So I decided right then that I want to be a priest and a hero when I grow up."

Father Drake experienced a feeling of pride, for this frail little Negro boy was one of his favorite pupils. Taking the thin brown hands in his own he said: "Roy, our dear Lord has put that secret wish into your heart. Go to the church and thank Him for it. You are a bit young yet, but not too young to start preparing yourself to serve God well. Ask our Blessed Mother every day to help you get ready to follow out your desire of becoming a priest and—as Sister says—a hero."

A moment later as Roy started towards the church, Father Drake murmured to himself: "I wonder what Roy's aunt would say if she knew his secret?"

Mrs. Bolton, Roy's aunt, lived with her husband on a little farm about four

miles from St. Joseph's Church and School. Mrs. Bolton herself had been baptized a Catholic, but from the time she married a non-Catholic, George Bolton, she had become less and less faithful in the practice of her Religion, until finally, she had ceased to practice it altogether. Eight years had passed since she had last received the Sacraments. The opposition of her pastor at the time of her mixed marriage still rankled in her heart and nourished in her a resentment towards everything Catholic. That is why, when she first heard of her widowed sister's death down in Louisiana, she had hesitated to adopt her orphaned child, Roy; for Mrs. Bolton was well aware that his mother had brought him up a faithful Catholic. However, since she was the only living relative, she had finally made the trip and brought Roy back up North to live with her.

At first Mrs. Bolton had enrolled Roy at the public school, but Father Drake somehow heard of it. After several visits to the Bolton farm Father finally prevailed upon Mrs. Bolton to let Roy attend St. Joseph's. So every day Roy trudged the four miles to and from school, alone. The first few Sundays Roy had asked his aunt to accompany him to Mass, but she had refused in so harsh a manner that he soon stopped asking. The child also noticed that his aunt was very cool in her affection for him. He had hoped to find a mother's love and care here with his aunt, but instead—

Father Drake, remembering all this as he sat on his porch that afternoon, breathed a prayer for his poor little colored pupil whose secret desire was to become a priest and a hero.

One afternoon late in winter, while Mr. Bolton was away for a few days, on business, Roy sat at home by the open fireplace reading. His aunt, busy with her knitting, was sitting near. During the past days she had not been feeling so well and had to take regularly medicine prescribed by the doctor.

A storm was raging outside and it was bitterly cold. The snow was lashed about furiously by the wind and piled into high snowdrifts. But inside it was nice and warm. The log in the fireplace crackled merrily.

The clock struck five. It was time for Mrs. Bolton to take her medicine, and it was Roy's task to heat some water. Roy looked at his aunt. She was lying back in the chair, evidently asleep.

(Continued on page 14)

Graduates



THIS IS FOR

Have you ever heard the **DIVINE CALL**—the call to battle of your unfortunate brethren, crying in the wilderness for the peace that surpasses all understanding?

On Ascension Day 1900 years ago Christ pronounced "Go ye all nations," and behold today the 12,000,000 of your race are in the cause there never were at present enough for you to see now how urgent **NEEDS YOU?**



Here, Graduates, is the life time. "Why stand idle?" our Divine Lord. He addresses the same and adds: "Go ye also into the world." yard."

The Recruit Station, St. Augustine's, is now sounding the trumpet for the **ARMY OF CHRIST?**

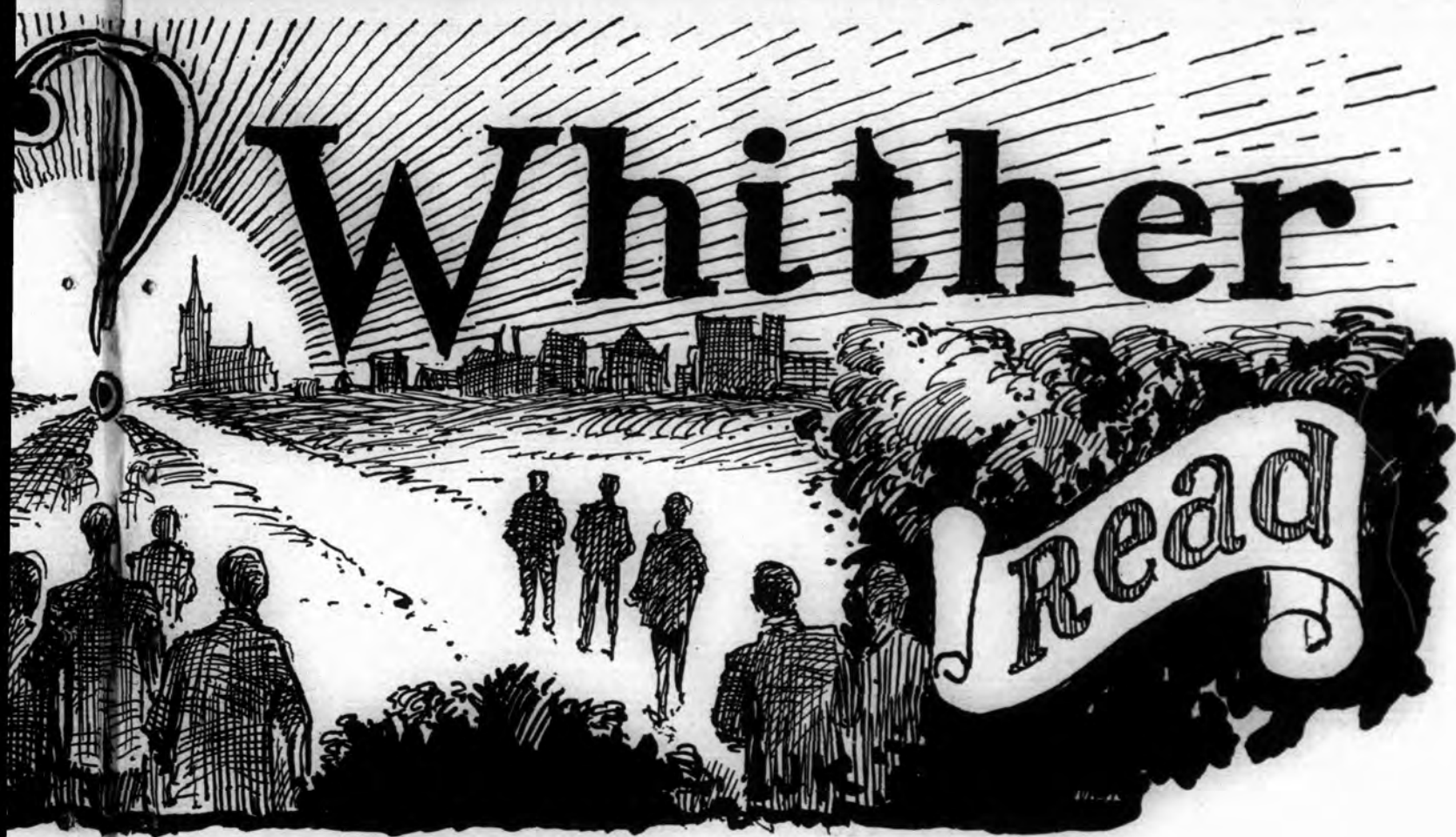
Write for further information

The Very Rev.

St. Augustine's, St.

Bay St. Louis,

Our
Graduates



FOR YOU!

...e call to be one of God's priests—to carry to those 12,000,000
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...nounced that magnetic command: "Going therefore teach
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...er information to:

Very Rev. Rector
Augustine's Seminary
St. Louis, Miss.

*Our
New
Priests*



Graduates

Stop!



THIS IS FOR

Have you ever heard the **DIVINE CALL**—the call to battle for the souls of your unfortunate brethren, crying in the wilderness for the peace that surpasses all understanding?

On Ascension Day 1900 years ago Christ pronounced "Go ye all nations," and behold today the 12,000,000 of your race are waiting for you. Cause there never were so many in need at present enough for you to see now how urgent the **NEEDS YOU?**



Here, Graduates, is the call for your life time. "Why stand idle?" our Divine Lord asks. He addresses the same to you and adds: "Go ye also into all the world and preach the Gospel in every creature's name."

The Recruit Station, St. Augustine's, is now sounding the trumpet. **ARMY OF CHRIST?**

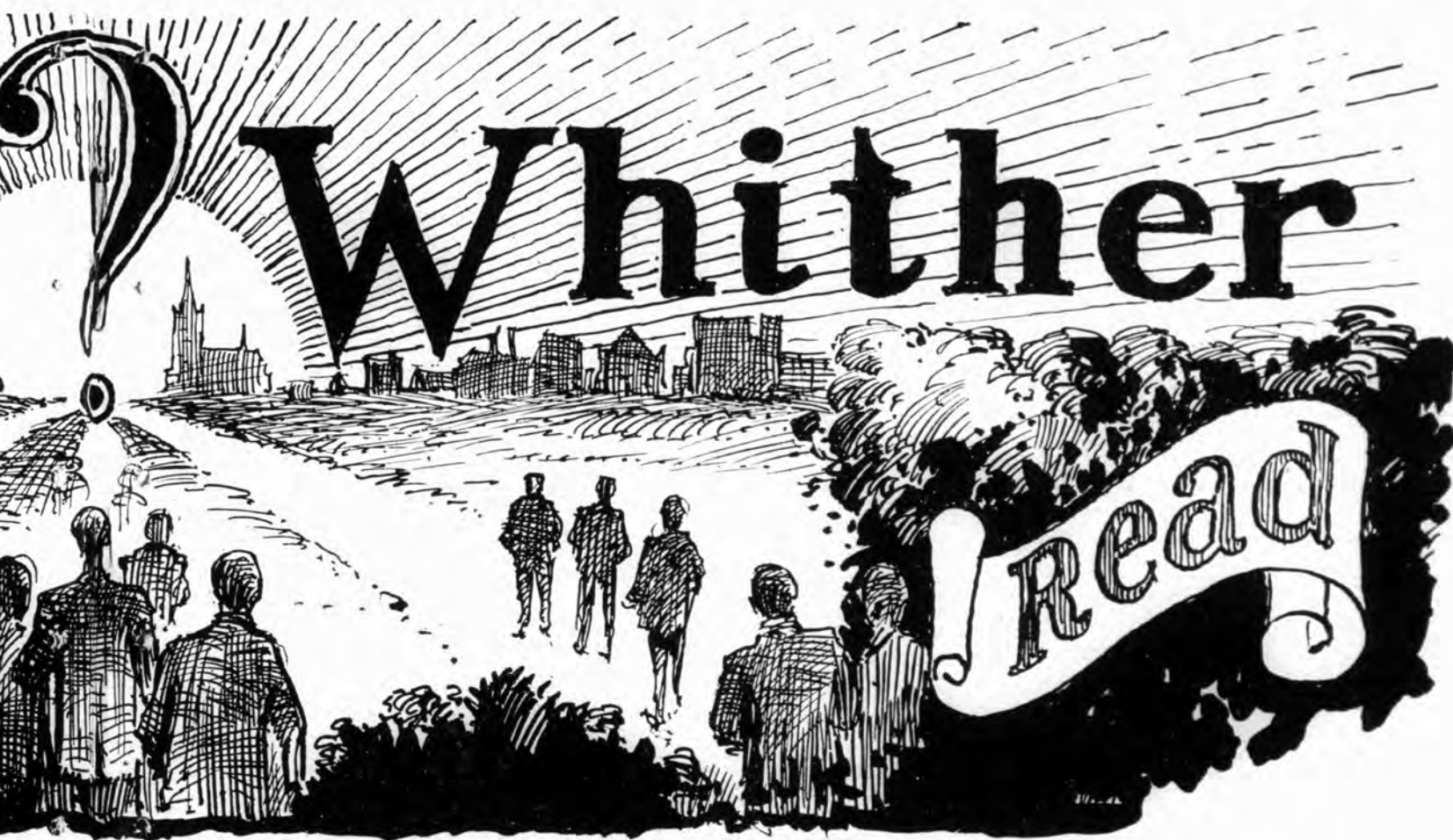
Write for further information.

The Very Rev. F.

St. Augustine's, St. Louis,

Bay St. Louis,

Our
Graduates



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...Very Rev. Rector
...ugustine's Seminary
...St. Louis, Miss.

*Our
New
Priests*





Announcer: "This is station WSAS at St. Augustine's Seminary. This evening it is our pleasure to introduce again to our vast radio audience in a coast-to-coast hook-up, the well-known Chronicler. Ladies and gentlemen, Mr. Newshawk."

Howdy folks, how-do-you-do. Heah is yo' ole fran' Mr. Newshawk tryin' to give you all Southern folks, and also you of the unseen audience scattered Down East, up North, and out West, a veritable flood of news. Here we go.

While visiting at Pass Christian, Miss., the Most Rev. Thomas F. Lillis, Bishop of Kansas City, made the most of his Southern visit. Accompanied by members of the clergy he visited several places along the Gulf Coast, and took special interest in St. Augustine's Seminary. His Excellency's visit was brief but he made sure to visit all the buildings and departments of our Seminary.

Another distinguished visitor was the Rt. Rev. Abbot of the Benedictine Monastery of San Paolo, situated near the Church of St. Paul, Rome. We were informed that the jovial and affable Abbot is considering the foundation of a new monastery in the new world. The Rt. Rev. Abbot was accompanied by the Very Rev. Monsignor Raymond Carra, of New Orleans, and the Rev. August Sansone, of Indianapolis, Ind.

Rev. James A. Hyland, C.S.SP., a well-known member of the Holy Ghost Fathers Mission Band, paid us a short visit. He was then giving a mission at Nativity Church, Biloxi, Miss. Father Hyland was for some years pastor at Holy Ghost Church, Opelousas, La.; thus his visit to these parts enabled him to see his "boys" from Opelousas—two in the major seminary and two in the minor seminary. Father Hyland is especially fit for his work because of his wide knowledge of religious and social questions. Recently he gave a talk showing the threat and impracticability of Communism. Such talents must come in groups for, incidentally, since Father Hyland pursued part of his studies in his native Ireland, he was a college-mate of Eamon de Valera, president of the Irish Free State. Many who were present at our last ordination will remember that Father Hyland

took movies of the ceremonies. He has promised to visit us again in the near future and show us these and other interesting pictures. You may be sure that we shall hold him to that promise.

The birthday of our first President, George Washington, was celebrated by the seminary in a befitting manner. The entire community had a free day. In the evening a little program was presented, featuring two slide-lectures, one on the Father of our country, and the other on Abraham Lincoln, sixteenth President of the United States. The band opened with a patriotic selection. The lecture was read by William Adams, a member of the first-year college class. The entertainment closed with the National Anthem, "The Star-Spangled Banner," sung by all.

There was another delightful entertainment in the form of a mission play presented by the students of the second-year college. It was titled "The Sense Of It," portraying a hardworking parish priest who absolutely could not see the sense of his priestly confreres spending their lives and talents abroad in the foreign mission lands among the pagans, since at home there was more than enough to do for the good of souls. Years later as an old Monsignor he hears of the murder of his old friend and college-mate by the heathens, and realizes the great motive behind the sacrifice of the foreign missionary. Then he really sees "the sense of it." The audience took in the moral of the play, but the human side was not missing. It was edifying as well as amusing to see our students appearing as experienced priests. But a great stir was caused when the jubilant Monsignor appeared with his cassock adorned with a huge red cincture.

For the fourth time the scholastics held their annual celebration in honor of their great patron, St. Thomas Aquinas. The Feast of St. Thomas, March 7, came on Sunday. The scholastics were given Monday, March 8, free in his honor and commemorated the great Doctor in a twofold way. On Sunday evening, there was given a slide-lecture on the life and works of St. Thomas. Then on Monday morning, March 8, the main exercises in

honor of the Saint were begun at ten o'clock. As an introduction one of the scholastics delivered an allocution praising the Saint in poetic form. The papers presented followed in this order: "St. Albert, Master of the Illustrious St. Thomas," "The Aim and End of Education;" this was a philosophical dissertation showing that all our faculties should be developed and used in the attainment of our last end and Highest Good, which is Almighty God. The speaker presented his facts about the senses, the intellect and the will in a clear style heightened by several humorous observations. Believe it or not, at that time he had everyone in the audience studying psychology with him! The last paper was, "The Material Object of the Devotion to the Sacred Heart," giving practical notions and views of the widespread devotion. The scholastics' band gave four selections: two overtures, "The Spirit of Youth," and "Zenith," and two marches, "St. Bartholomew School March" and "Normal." The scholastics' choir also gave a selection entitled "Thyself O Lord." The Community Song for the occasion was "O Thoma, Doctor Inclyte." The exercises closed with an address by the Very Rev. Rector.

As time goes on the general appearance of our beautiful landscape is always changing for the better. Special attention is being given to the grounds in the front of and on the sides of the chapel. The surface on one side of the chapel is receiving many a helping load of sand and soil to bring it up near sea level. May the rains be gentle with it. Trees and shrubbery are being transplanted in the new spots where mother earth had her face lifted. Yes, the old place has changed very much since the old days.

The woodcutters are taking away trees and stumps from the strip of land beside the athletic field. The playing field will receive a sizable increase by this addition and no longer will our right fielders feel the need of climbing a tree to get a high ball (I mean a fly-ball), when the baseball season comes with its kings of swat.

The denizens of St. Joseph's Hall, our hard-working brothers, led by their venerable Director, saw the need of a few alterations in their house. So hammers, saws, nails and other paraphernalia of the art of carpentry made their appearance. Out jumped a couple of walls, a window appeared here, another there, and lo and behold! a big room appeared combining the shoe repairing department and the tailor shop. That is the kind of magic produced by the spirit of progress, industry and by elbow grease.

Graduation! This year six young men finish their college course at St. August-

tine's. Then they step higher, and that next step brings them a great deal closer to the goal they all seek, the holy priesthood. They will enter Holy Ghost Novitiate at East Troy, Wisconsin, for a two-year noviceship. This fall they will meet again some of their old confreres of college days. So you see, much of this life is "au revoir" or "auf wiedersehen," it just depends. Step forward young men and meet the folks! Friends, meet our stalwart graduates: Edward Adams of Birmingham, Alabama, but recently became a naturalized citizen of Detroit; Otto Carter, who hails from New Bern, North Carolina; Orlandus Harrison, a somewhat elongated son of East St. Louis, Ill.; Arthur Magar, the lyric bard of Washington, D. C.; Robert Simpson, another long one, a Nebraskan; Arthur Winters, who comes from the distant shores of the Atlantic Coast, claiming Pleasantville, New Jersey, as his native land. The graduates are grateful to you folks, for the help you are giving St. Augustine's Seminary to educate a colored clergy. It is their earnest hope that you keep up the good work and see them through to the top.

As may be expected from any group of lively true-to-life American boys, our students may have the ardent desire to sail smoothly right from the classroom into a vacation filled with rest, work and fun. Exception may of course be made in the case of a scholarly book worm or a young prodigy who, even at the age of three whiled away the days of childhood reading Shakespeare and Browning, or who wouldn't go to sleep at night until he had solved an exciting problem of trigonometry. But for our students there is one more river to cross—examinations—. The whistle of the train in the distance seems to take on almost human accents and say "Come on boys, Yoo Hoo!" But the next instant the electric bell screams out the announcement of an immediate study period. But as students for the priesthood, they look forward to their ideal, and every examination brings them nearer to the top of the ladder. Just as they look up to those who have finished their training and as priests go out to spread the Gospel, so other youngsters a few years hence will in like manner look up to them as standard-bearers in our holy vocation.

And now, boys and girls, seeing that my time is up, St. Augustine's and I, say to you, Cheerio.

Announcer: "Ladies and gentlemen, you have just listened to the Newshawk of St. Augustine's. This is station WSAS, the voice of St. Augustine's Seminary, Bay St. Louis, Miss."

The Catholicity of "Aunt Pigeon"

MARY ELLEN JONES, familiarly known as "Aunt Pigeon," beloved colored woman, recently died at the age of 108. She was a devout Catholic and a former slave under a kind Catholic master. "Aunt Pigeon" was an exemplary Catholic to whom the Faith meant much. Such as she are a credit to the race and the Church. To show this we shall give a few extracts from an article in *AMERICA*, written by the Rev. John Lafarge, S.J.

"Father Horace B. McKenna, S.J., present pastor of St. Peter Claver's Church near Ridge, Md., investigated Aunt Pigeon's history shortly before her death in Baltimore on January 22 of this year. Born in slavery near historic White Marsh, in Prince George County, Md., on the estate of Colonel Notley Young, she spent most of her life in lower Saint Mary's county near Point Lookout. According to the records she became the maid of Julia Fidelis Young, later Mrs. Julia Young Clarke, and was six years older than her young white mistress. "A stone's throw away from the body of Aunt Pigeon (now resting in Saint Michael's cemetery), writes Father McKenna in the Baltimore *CATHOLIC REVIEW* for January 29, "stands the gravestone of Julia Young Clark, marked 1835. This indicates that Aunt Pigeon was born in 1829 and was 108 years old." At the age of twenty she married Peter Jones at Saint Ignatius Church, Saint Inigoes. Her children, grandchildren, and great-grandchildren survive her.

"... Until well into her nineties she walked daily to church in all seasons and weathers to and from her home to hear Mass and receive Holy Communion. Sunday afternoons she walked three miles each way to attend the meeting of her beneficial society in which she took an active and influential part. The only time I saw her really incapacitated was when, around her ninety-eighth year, she had fallen out of a cherry tree in her garden, up which she had climbed in search of fruit. She did not acknowledge then that she was getting on a little too much in years to be climbing cherry trees.

"Whether driving or walking the priest was met by a courtesy and a prayer for his blessing, as she knelt in the middle of the dusty road. Once I asked Aunt Pigeon the secret of her constant gaiety. She was much interested in the question and attributed her gift to two things, one spiritual, one temporal. The temporal source of her gaiety, she informed me, was that she had never ceased dancing. She had won applause for her dancing as a child, which appeared to have helped to earn her the nickname of "Pigeon." Even now, she said 'when I'm alone of evenings, I hop around a little by myself.' The spiritual source she attributed to Holy Communion, for which her soul had an unquenchable thirst, and to her principal motto: "The darker the night, the brighter you'se got to shine," which is a paraphrase of Saint Ignatius Loyola's well-known Rules for Desolation in his book on the Spiritual Exercises.

"She closed her life as she lived it. Shortly after the priest had given her the Last Sacraments she stretched out her hand. Those nearby realized that she was looking for the crucifix and handed it to her. She placed it on her pillow, laid her head upon it, and died.

"The Negroes, young and old, were sent to Mass. Aunt Pigeon used to tell me with glee, how, as a little girl, she and her girl companions walked the six or seven miles from Saint Michael's Hundred to Saint Inigoes Manor barefooted, with shoes and freshly starched white dresses carefully wrapped in a paper carried in their hands. Arriving near the church, all hands took to the woods, and soon emerged gloriously garbed and shod for attendance at the Holy Sacrifice."

This example of Aunt Pigeon is a convincing argument that Catholicity is the greatest force in the world—a force to lead men to Heaven. The continued spread of Catholicity among the Negroes will depend not alone upon the missionary zeal of the Catholic priests and religious, but also upon the exercise of charity by the Catholic Faithful,—both Negro and white.

FIGURES SPEAK

According to the annual report of the secretary of the Commission For The Catholic Missions Among The Colored People And The Indians, the present status for the Negro Missions is as follows:

Catholics	246,547
Churches	224
Priests	284
Baptisms (Infants)	7,808
Baptisms (Adults)	4,247
Schools	214
Pupils	38,842

These figures are taken from the official reports of the Bishops to the Commission or from the reports of pastors, and are statistics for the year 1935-36. The number of Catholic Negroes in the dioceses which were not listed in the report total about 10,000.

A Negro Sculptor

By Maxine Williams, S.V.D.

PERHAPS some of our readers are not yet acquainted with the nationally known youthful Negro sculptor, Mr. Richmond Barthé. Mr. Barthé is a native of Bay St. Louis, Miss. He is now about thirty-five years of age and already has gained for himself an enviable reputation through his excellent craftsmanship. Mr. Barthé has studied in Chicago, New York, and Paris, and at present is busily engaged in his studio in New York City. Some idea of the worth of this youthful artist can be gained from the fact that although he is still but a Benjamin in age, yet we find his name written among the renowned men of our country. As a proof of this I cite but the two well-known books: "*Who's Who In American Art*," and "*America's Young Men*." With respect to this latter book, Mr. Barthé naively remarked, while visiting St. Augustine's some time ago: "I never dreamed of ever having my name celebrated together with that of Col. Charles Lindbergh." Nevertheless, that is the happy lot of this modest young man. Merit simply cannot lie concealed; or better, in the words of our Lord: "A city seated on a mountain cannot be hidden."

While seated with Mr. Barthé in our reception room, I noticed that the right hand of my artist-friend gripped a neat-looking rectangular package. Without much ado he began to untie it. "These are," he explained, "some photographs of my latest efforts. Sorry I could not bring the originals along." They lie there on the table before us—large, clear photographs of the products of this Muse. The very first to meet my eyes was the one portraying a group of Negro dancers. Mr. Barthé quickly placed beside it another picture. It depicted the venerable patriarch Moses, with some followers nearing the Promised Land. "These are two reliefs I have designed for the entrance to the immense new playhouse for the Negroes in New York City," the artist informed me. Several others were viewed more quickly. Among them was the Stevedore, or dock workers.

I had seen their type in New Orleans, and so caught the embodied idea. There followed some rather handsome-looking visages—actors and actresses, colored and white. Among these was a statue of a famous German male dancer, of

New York, and a personal friend of the artist; likewise a bust of an English actor, lately in New York. This latter has an interesting history. Let the artist himself tell it. "He is a fine actor. I was immediately struck by his wonderful performance, and decided on the spot to have him sit for me, if possible. The performance over, I made arrangements with him for a sitting. It was about three days before he could come for the sitting. Meanwhile, I worked on it from memory. When he arrived on the third day, he found the work almost complete. He was, indeed, quite startled." *The New York Times* published this feat as an unusual one, at the same time eulogizing the speedy, yet fine workmanship. It is probably due to this successful work that Mr. Barthé has been engaged by a member of the British Parliament to make a bust of the English actor.

Then there appeared several busts of African types. "And what special idea have you stressed in these types?" I questioned. "The native physiognomy, as well as the peculiar mode of hair-dressing," was the reply. "Strange to say," he added, "they do not use oil or ointment, for this purpose, but a clayey mixture. I am very interested in this sphere of my work. My special interest is the depicting of the Negro character. Up to now I've had to be satisfied with my personal reading for the execution of these African types. But if nothing hinders me, very soon (next year), I hope to make an extended visit to the African continent." Mr. Barthé expects to be accompanied thither by a successful African singer, now performing in New York. The results of his stay on the African continent, he intends to exhibit in the leading European cities and later in America.

A very gratifying aspect of Mr. Barthé's visit was his acquainting us with two great works he intends to execute in the near future. They are: a statue of our Lord, and one of Blessed Martin de Porres. In both of these works he intends to give us a true Barthéistic conception of the Great Master, and His humble, lowly disciple. It is with impatience that we await these two works.

A REAL HERO

(Continued from page 7)

"Poor tired Aunt! She needs rest, for she has been working hard and is sick on top of that." In spite of her harshness Roy loved his aunt. "Oh, if only she would be a good Catholic again!" he was thinking as he went into the kitchen.

When Roy returned from the kitchen with the warm water he called his aunt softly. There was no answer. He called again, and again a little louder. Still his aunt did not move. He shook her, gently at first and then violently, but there was no response. Fear seized Roy. Was his beloved aunt dead? He shook her and shouted, but all in vain. In terror he listened and thought he heard her breathing. Thank God! Roy's first thought was to get help. The nearest neighbor was almost two miles away, very near Father Drake's rectory;—Father Drake! Roy's courage came back. Why had he not thought of him before? Sister always said the first thing to do in case of sickness was to call the priest. Wrapping himself up hurriedly, Roy dashed out of the house into the storm.

The icy wind sent the snowflakes flying all around him, and chilled him to the bone. Roy hesitated. It was getting dark. Had he better wait for daylight? But suppose his aunt should die in the meanwhile—and without a priest? If he became a priest, as he hoped to, would a storm and darkness keep him away from a dying person? This decided Roy and, recommending himself to the Blessed Mother, he plunged on.

The wind increased in ferocity, lashing the snow into Roy's eyes. He trudged on, blinded by the snow but never losing his sense of direction. Frequently he stumbled into big snowdrifts and was almost buried. The wet snow soaked through his clothes. His hands and feet became numb. He was aching all over, but kept bravely on. "O Blessed Mother," he kept praying, "Please let me reach Father in time for him to save Aunt!"

For two hours Roy braved the storm, till at last he saw the dim outline of St. Joseph's Church. "Thank God, I am there!" he whispered. He reached the rectory with difficulty and rang the bell. Father Drake opened the door.

"Oh, Father," gasped Roy, "Aunt is—so sick—please get the doctor.—You go too—because she might want—to go—to confession. Please—" and the boy swooned, but Father Drake caught him up gently and carried him

upstairs. Hurriedly undressing him and rubbing him vigorously with wet towels to restore blood-circulation, Father put Roy to bed between warm blankets. When he came to, Father made him drink some hot lemonade, and then left him in the care of the housekeeper.

When Roy opened his eyes, the sun was shining. "Aunt, Aunt!" he called between fits of coughing. "Where's Aunt?"

Father Drake bent over him. "Aunt is at home and getting along alright. The doctor got there just in time." Then Father's face lighted up as he added: "I know you will be glad to hear that Aunt has been to confession and has received Our Lord in Holy Communion. She is going to be a good Catholic from now on. Now you see, Roy, all this is due to your bravery and love. But you must be quiet now and try to go to sleep; you shall see your aunt tomorrow."

Roy smiled feebly and closed his eyes to try to sleep until tomorrow when he would see his dear Aunt again. Not the Aunt who was so harsh towards him, but the Aunt who would caress him fondly, who would take him to Mass on Sundays and tell him about Jesus and His Mother. Oh, it all seemed too good to be true! Yes, this was the Aunt he would see tomorrow. And then Roy slept.

But "tomorrow" never dawned for Roy. Later in the day he began to shake and tremble violently. The doctor was summoned immediately. After a thorough examination the doctor shook his head, and told Father that he was afraid the long exposure had been too much for that frail body. Father Drake prepared Roy and gave him the Last Sacraments; then he stood by encouraging Roy while the doctor ministered to him.

Toward nightfall Roy became delirious. The crisis had been reached, and there was nothing to do but wait for a change to better or worse. On into the night they watched,—waiting, hoping, praying as the struggle continued. But it was too much for Roy's constitution; he began to sink visibly. Father Drake began the prayers for the dying. Soon the little body ceased its struggling, and Roy's pure little soul went forth to meet Jesus and His Blessed Mother, Whom it had loved so tenderly in life. Father Drake's eyes filled and a lump came into his throat as he whispered to the doctor:

"He once told me that he wanted to be a priest and a hero. Brave little fellow; it was not granted him to become a priest, but he is a real hero!"

Novena To Our Mother Of Perpetual Help

INTENTIONS: { May 1-9—Devotion to Mary.
June 1-9—Increase of Vocations.

▲▲▲
*O Mary pray
for our Chris-
tian people.*

*Mother of
Perpetual
Help, pray for
us!*
▲▲▲



▲▲▲
*O, Mary
show thy
motherly, lov-
ing heart to
every one of
the human
race.*
▲▲▲

Dear Friends:

Doing things in an attractive way is one of the successful points of business. If then, we wish to be successful concerning the business of our soul, we will have to make our spiritual life more attractive for ourselves. One of the many ways to do this is by an earnest devotion to Mary. A sincere devotion to our heavenly Mother has a wonderful power of transforming. It changes the humdrum of daily life into a veritable treasure-trove of meritorious deeds. Under the powerful influence of this devotion our better self comes more to the foreground in our relations toward God and our neighbor. Carelessness in religious duties yields to fervor. Selfishness gives place to forgetfulness of self. This is the testimony of the saints of all ages and climes. Let this, then, be the intention of our novena for May—devotion to Mary.

Consider what it would mean if we had no soldiers to defend our country. Their services in times of danger make us grateful to them. Similarly consider what it would mean for the Church, if there were no priests nor religious. Without them our religion would suffer a great loss. Therefore, we should show our gratitude for them by often praying for them. Through the intercession of Mary the Patroness of vocations, we shall ask God to increase the noble ranks of the Priesthood and religious state by more vocations. This will be our intention for the month—more vocations to the Priesthood and the religious state. Remember at Cana, our Mother of Perpetual Help showed her great power of intercession. At her request Christ increased the supply of wine. So now at her prayer, He will increase the number of vocations to the Priesthood and religious state.

SEND US YOUR INTENTIONS A FEW DAYS BEFORE THE NOVENA BEGINS. YOUR INTENTIONS WILL BE INCLUDED IN HUNDREDS OF PRAYERS, IF YOU JOIN US IN THIS MONTHLY NOVENA.

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